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# The Living Church

VOL. LI MILWAUKEE, WISCONSIN.—JUNE 20, 1914 NO. 8

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# The Living Church

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VOL. LI MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 20, 1914 NO. 8


# EDITORIALS AND COMMENTS

## Orthodoxy and Modernism Clash

KEEPING, as we try to do, somewhat aloof from the local controversies of the Church of England, it is impossible for us not to perceive that the aftermath of the Bishop of Zanzibar's *Open Letter,* is rather serious. A series of events has occurred which has led to a clear-cut issue of far-reaching extent, such as cannot be kept local to England. The steps in that series are these:

I. The Open Letter of the Bishop of Zanzibar demanding that the Church of England tell where she stands; with the reply, as to a single detail only, by the Bishop of Uganda.

II. The publication of Bishop Gore's "Open Letter to the Clergy of the Diocese of Oxford" bearing the title, *The Basis of Anglican Fellowship in Faith and Organization.**

III. The Declaration of the Bishops comprising the Upper House of the Convocation of Canterbury.

IV. The publication of a pamphlet by Dr. Sanday, *Bishop Gore's Challenge to Criticism: a Reply to the Bishop of Oxford's Open Letter on the Basis of Anglican Fellowship.*†

This series of events has come to us in America out of its chronological order. We all read about the pamphlet by the Bishop of Zanzibar long before we were able to read the pamphlet itself. To this day most people think of it as only a criticism of the Kikuyu conference, whereas that event was only cited as a concrete illustration of a point which the Bishop desired to make.

Worse than this is the fact that the monumental pamphlet by the Bishop of Oxford, which was the principal cause in securing the Declaration of the Canterbury Bishops, was not generally received in this country until after that Declaration had been read and discussed (see THE LIVING CHURCH, May 23rd), and even after Dr. Sanday's reply was generally obtainable.‡ Hence it is only now that we can consider the whole series, in its proper context. In this paper we shall deal only with the pamphlet by the Bishop of Oxford and Dr. Sanday's reply; which latter, coming after the Canterbury Declaration had been made, undoubtedly is a bombshell in the camp of orthodoxy.

We shall first briefly recapitulate the position set forth by Bishop Gore.

Referring to the Bishop of Zanzibar, he said that that Bishop had performed a great service. There ought to be no question what the Church of England "has stood for amongst the religious communities of Europe since the Reformation. It has stood for what can, I think, be best described as a liberal or scriptural catholicism: that is to say, it has stood to maintain the ancient fundamental faith of the Catholic Church, as expressed in Creeds and conciliar decisions of the undivided Church, and the ancient structure of the Church, as depending upon the succession of Bishops, and the requirement of episcopal ordination for the ministry, and the ministration of the ancient sacraments and rites of the Church by the methods and on the principles which it believed to be primitive. On such a basis it has claimed to stand as part of the Catholic Church; and at the same time it has associated itself with the Protestants in what it believed to be their legitimate protest and appeal—their protest against the exaggerated claim of the mediaeval papacy and the mediaeval accumulation of dogma, and their appeal to the primitive Church, and especially to Scripture, as the sole final testing ground of dogmatic requirement." The Church of England has "claimed comprehensiveness as its glory." It could be comprehensive only when it is "bound strongly together by principles held in common." He felt these common principles now to be imperilled by three movements; the critical movement with its "inordinate claim for license of opinion among our clergy, threatening most fundamentally our basis of faith"; the Evangelical movement in its "proposals which seem to threaten our Catholic basis in organization"; and the "extremer members of the 'Catholic' movement" who would seem "to leave us without any reasonable basis for resistance to the claims of the Roman Church." He felt that there was a disruptive tendency from these three movements. He congratulated the Bishop of Zanzibar on being more successful than he, the Bishop of Oxford, in awakening Churchmen to the dangerous situation.

He treated at greatest length of the first of these disruptive tendencies, being those due to the "advanced" school of Biblical criticism. "That school," he said, "holds the so-called 'nature miracles,'" including the Virgin Birth and the Resurrection, the feeding of the five thousand, and the raising of the dead as "incredible, not chiefly on grounds of the evidence in each particular case, but on grounds of general scientific and historical principle." He examined this position at length, and not only combatted it, but taking up the question of the ethics of religious conformity, inquired in detail as to the right of any of the clergy to hold their position in the Church after giving up these beliefs which are certainly fundamental in the Church. He would be "very tender and patient with scrupulous consciences under the trial of doubt." There must, however, be a time when a man makes up his mind, and if then he denies "that we have adequate grounds for asserting that our Lord was in fact born of a virgin, or rose again the third day from the dead, he cannot legitimately, or with due regard to public sincerity, retain his position as an officer in a Church which requires of its officers the constant recitation of the creeds." He went also into the subject of Bible criticism, and discriminated between "the Old Testament as prophecy and the New Testament as fulfilment in fact." He did not wish to define "where history passes back into legend or myth. They are all alike capable of being used as instruments of divine revelation or the inspiration of the Spirit of God—just as poetry or allegory is." He defended his own orthodoxy which had sometimes been called into question by reason of his own critical work. With respect to Evangelical tendencies toward disruption, he criticised their willingness to compromise the history of the Church, and called them back to fundamental principles. On the side of "Romanizing," he discriminated between positions that may be held as private opinions and those that may be preached as involving the position of the Church.

And now we must also give a synopsis of Dr. Sanday's position, first noting from his prefatory note that "events have moved rather too fast for [him]."

"When I began this pamphlet," he said, "I did not realize that the decision would be upon us quite so soon. I wrote to deprecate

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* London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price 20 cts.

† London and New York: Longmans, Green & Co. Price 20 cts.

‡ The fact that all the publications of Messrs. Mowbray are obtainable in this country only through The Young Churchman Co., their American agents, makes it necessary for the explanation to be given here, that has already been stated in advertisements, that through causes wholly beyond their control, the first considerable shipment of these pamphlets was delayed some two months in transit, thus involving the long time in which the pamphlet could not be obtained.

the declaration asked for by Dr. Gore; and while these pages have been passing through the press the declaration has practically been made, in the answer of the Upper House of Convocation to certain memorials presented to it." He proceeded with his pamphlet, however, by criticising the Bishop of Oxford for impugning "the sincerity of a number of persons who are allowed to be good men." He felt the language of the creeds to be rightly subject to criticism, as has been secular literature and the Bible. "The central trust which it is most important to guarantee is the true Godhead of Father, Son, and Holy Ghost; that our Lord Jesus Christ is truly God and truly Lord, very God and at the same time very Man." He realized that he was liable to misrepresentation, but he felt bound to admit that arguing against "younger writers like Professor Lake and Mr. J. M. Thompson," he had gradually come to approach their position. In regard to the nature miracles attributed to our Lord, he had come to believe "that they came to be attributed to Him in this form by the imagination of the early Church." With respect to His birth, he said: "I believe most emphatically in His supernatural birth; but I cannot so easily bring myself to think that His birth was (as I should regard it) unnatural." Concerning the Resurrection, he felt the question of the "actual resuscitation of the dead body of the Lord from the tomb" to be "of less importance than is supposed." This led him to the whole question of miracles and the supernatural. He divided miracles into two groups, those that he held to be "*supra naturam*," and those that he held to be "*contra naturam*." Among the latter were the miracle of the feeding of the five thousand and "two great events, the Supernatural Beginning and the Supernatural Ending of the Lord's earthly career." The conception of miracles of the latter class "took its rise in the region of the Old Testament." To those he was disposed to deny literal accuracy. He was bound to say that "although I believe emphatically in a Supernatural Birth and a Supernatural Resurrection, and in all that follows from these beliefs, I know that is not all that the Church of the past has believed."

It is interesting to observe that in the *Commonwealth* for June, Canon Scott Holland, who has always been considered close to Dr. Sanday, and who is associated with him in a corresponding chair in divinity at Oxford, has no sympathy with the position taken by his colleague and criticises it severely. A synopsis of Dr. Scott Holland's article is made by our London correspondent on another page.

---

THE CHIEF INTEREST in Bishop Gore's pamphlet is undoubtedly in that part which Dr. Sanday attacks. Probably the English Church has no greater intellectual giants to-day than these two adversaries. Each of the writers treats his pamphlet as a brief *apologia pro vita sua*. Dr. Gore was himself once under considerable suspicion. His kenotic views caused serious disquiet to orthodox Churchmen. Dr. Liddon was understood to view him with much distrust. Now Dr. Gore stands as the champion of—we will not say conservatism but—orthodoxy. Similarly Dr. Sanday has been our stay in constructive as contrasted with destructive criticism. He has been counted upon as, in the realm of criticism, the force that stood for the vindication of the supernatural in religion as against its denial. Now that he has seriously modified his position he is bound to give distress to many who reposed great confidence in him. We could wish that he might have carried out his own expressed desire not to write hastily and "under stress of controversy." Hitherto he has been deliberation personified. Since, as he explains, the Declaration of the Bishops had been given before he could get his pamphlet ready for press, one wishes that he had delayed longer and thought out his position more in accordance with his usual deliberation. His point of view has shifted so markedly since his former and very careful works were published that one finds distrust from the very element of haste, such as is shown in this pamphlet.

Because when Dr. Sanday groups the miracles of the Incarnation—the Virgin Birth and the Resurrection—as among those which he terms *contra naturam* and so rejects them, in so far as literal truth is concerned, he is certainly hasty. To be sure, none of us is prepared to accept miracles that are *contra naturam*, and one might have hoped that it was now understood that nobody so interprets the miraculous. On what considerations does Dr. Sanday describe these events as *contra naturam* rather than *supra naturam*? To be *contra naturam*, an alleged fact must clearly be contrary to a long and unbroken sequence of natural precedents. Just what is the long series of precedents for the manner in which the Second Person of the Trinity becomes man? How often has that occurred? Certainly Dr. Sanday must be prepared to establish the *naturam* by citing many such precedents, or he cannot possibly hold a single example to be *contra naturam*.

Dr. Sanday is no Unitarian. He entirely accepts "the true Godhead of Father, Son, and Holy Ghost." He holds that "our Lord Jesus Christ is truly God and truly Lord, very God and at the same time very Man" (p. 9). Very well, then how many times has this unique Being gone through the process of becoming man, so as to establish that *naturam*, which was violated by the Virgin Birth as being *contra naturam*? If an event happens only once in time, how can its manner of happening be contrary to precedent? If it is contrary to nature for it to happen at all, it must, presumably, not happen. Dr. Sanday holds that our Lord was "very Man," and, presumably, that at a precise time He became such; therefore the fact of God becoming Man is not *contra naturam*. How, then, can the *manner* of His becoming man be *contra naturam*, nature affording no precedent whereby the act could, or ever before did, occur? The same question can also be asked as to the Resurrection. One must show a long series of natural resurrections before he can pronounce a particular resurrection *contra naturam*. Dr. Sanday is not happy in the new position which he has avowed, if he would still be deemed an accurate thinker.

Reverting to Bishop Gore's pamphlet, one feels that he is standing on more solid ground. That which has shifted in our belief in the descent into hell and the ascent into heaven is not a theological doctrine but a natural cosmology. Yes, says the critic, and we only apply the same shifting to the Resurrection when we hold that the natural Body did not rise from the tomb. But the analogy is not a true one. The restoration of life to the Body that had not seen corruption is of the essence of the doctrine.

This is much more than the old-time and never-ending contest between conservatism and liberalism. It is quite true that conservatism is often carried to an extreme, and modernism is a term that sounds attractive. All of us recognize that the "orthodox" contention against all Bible criticism, with its insistence upon a theory of verbal inspiration, was a mistake. So also, in our way of thinking, do we desire to be truly "modern." And Bishop Gore, repudiating "utterly the charge of unorthodoxy" whether for past or present utterances, is peculiarly warranted in saying: "I claim that, if I have suffered as a Liberal, that gives a little weight which would otherwise be lacking to what is my deliberate and constant claim, all my life through, that the clergy must in their hearts believe . . . precisely that to which they really commit themselves" (pp. 23, 24); and also:

> "I think it is totally unjustifiable that one who has come finally and seriously to disbelieve that certain miraculous events really occurred, should continue to exercise a ministry which involves his constant personal profession of belief that they did occur."

Whether Dr. Sanday's new belief is such as to warrant us in holding that he comes within the ban of the Canterbury Declaration, which is substantially that of Bishop Gore's pamphlet, we are not prepared to say. He "asks leave to affirm once more [his] entire and strong belief in the central reality of the Supernatural Birth and the Supernatural Resurrection. "No one," he continues, "believes in these things more strongly than *I at least wish to believe in them.*" Perhaps further inquiry will lead him to the position that these miracles of the Incarnation, at least, are not miracles *contra naturam* at all, but rather *supra naturam*, and thus such as he can accept. Perhaps, if our eyes were fully open to the true vision of heavenly things, we might even go further and declare that they are not miracles at all; that a Virgin Birth is the *natural* manner whereby God should become Man; that it is *natural* that the Body that has enshrined the Son of God should see no corruption but should be a permanent factor in an eternally incarnate Life, whatever be the transmutations that are appropriate to it. One cannot say what is *natural* to the Son of God in human flesh, from merely discovering what is natural to men. All the facts must be taken into consideration if one would state a natural law. Clearly, when human generation takes place, a human child is born. If by such generation one were born that was more than human, it would be *contra naturam*. It is Dr. Sanday's hypothesis that, to use his words, "involves a real contravention of the laws of nature."

Certainly, going as far as he has, Dr. Sanday is bound now to go still further and show what is the *natural* way for God to become Man, in order that he may sustain his present position that the Virgin Birth is the unnatural—the contrary-to-nature—way.

For if he cannot do that, Dr. Sanday's contention breaks down completely.

UPON what principle does exemption of Church property rest? If it rests only upon a sort of good-natured favoritism or religious graft, it ought to be abolished with every other form of special privilege.

**Tax Exemption of Church Property**

But we believe that it rests upon stronger ground. The church and its necessary property for carrying on its work, is the original social centre in this country. The principle of the social centre is now very generally accepted. Social centres are being provided, not only tax-free, but at public expense for maintenance, in most of our cities. Rural social surveys also lay great stress upon the value of the church as a social factor. The official social centres do not take the place of the church as a factor in society, nor do they supersede the use of the parish house.

Whatever tends to the freer socialization of a community is a force in the interest of the public good. If the church is maintained as a private club for the pleasure of its members, it ought to be taxed. But if it is maintained for the general good of the public, it ought to be exempt. Possibly there are churches of the former class, but they are too few to be classified or to be treated separately, and the general purpose of any religious foundation ought to be assumed to be for the social good of the public, precisely as any other social centre is recognized.

The Church does not ask for special privilege. It asks to be accounted as among the forces for public weal and not for private gain; and it contributes to its community, as an element in public peace and welfare, much more than the amount of its possible taxes.

It is not the non-church member who contributes to the Church in the form of tax exemption; it is the Church that contributes to the non-Churchman by maintaining, at its own expense, a social centre such as the state cannot maintain; by promoting good citizenship and thus reducing the number and the expense of criminals; and by coöperating with the schools, public and private, in the training of the children—all at no expense to the non-church member, and as a contribution to society in general.

Destroy the churches, and the resultant lawlessness would undoubtedly increase taxes much more than the amount of taxes that could be assessed or withheld upon church property. The church *gives;* it does not *get,* from its community.

---

IN this connection it is encouraging to learn of the plank adopted last Sunday by the Socialist party of Wisconsin on the subject. As reported from a committee, the platform contained a proposition to tax all church property.

**And the Socialist Platform**

"City Attorney Daniel Hoan started the fight with a motion to add a qualifying statement," says the account in the Milwaukee *Fress Press.* "It was then that the delegates discovered they had gone on record for an absolute system of taxing all property. Winfield R. Gaylord, Victor L. Berger, Mr. Hoan, and C. A. Thorne, Oshkosh, led the fight against the resolution, in which all defended the exemption of property used directly for church purposes, and defended the Church as one of the greatest influences of the age for the moral welfare of the people. The convention voted then to add the following clause:

" 'Provided, however, that we favor the exemption of all property used for worship, for school or charitable purposes, but not the exemption of property held by religious associations for speculation, or increase in value, or for deriving of an income, or for the conduct of an industry.' "

We view this as an exceedingly important landmark. Socialists have repeatedly been charged with being anti-religious and particularly anti-Christian. That there has been some basis for the charge, in the confusion between opposition to the existing social order and opposition to the Christian religion, which certain Socialist writers have shown, will hardly be denied, and the undiscriminating and constant hostility, frequently coupled with abuse, from Roman Catholicism, has undoubtedly made a bad matter worse.

But the Social Democratic party in Wisconsin, which is of great influence in the party counsels of the nation, has met the issue frankly and has decided in favor of religion. For it cannot be doubted that the adoption of the substitute plank favored by Mr. Hoan, Mr. Berger, and others rests on such principles as we have outlined above. It does not imply an acquiescence in special privilege. It means that religious foundations, normally administered, contribute more to the state than the value of their tax exemption.

For ourselves, we have no hesitation in endorsing the plank that we have quoted. We assume that under the head of "property for charitable purposes" is included the customary parish houses in which so large a part of the social activities of the modern church is carried out. It does not, indeed, exempt parsonages or rectories. There is something to be said for such exemption, as being a part of the working plant, and non-productive for any personal gain to the legal owners. But we are not disposed to be critical upon this point, and it is a detail to be worked out in connection with any particular measure that may, at any time, be introduced.

We believe that by this plank in their platform, and especially by the particular circumstances of its adoption, the Social Democratic party in Wisconsin has done more to establish confidence in its own trustworthiness than it could have done in any other way. And the particular need of Socialists generally, is to obtain the confidence of citizens who recognize the glaring evils of the present social order, but are not at all sure that Socialists have discovered their cure, and are "watchfully waiting" to see how Socialist leaders acquit themselves on concrete issues of good government as these arise from day to day. It is quite legitimate to judge a party by its attitude toward immediate issues rather than by its dreams.

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THE suggestion of a committee of the Second Province Sunday school convention that in place of rewards to the Sunday school giving either the largest or the largest *per capita* contribution for missions, there be substituted rewards for the greatest proportion of children participating, strikes us as a very happy one. We doubt whether anything is more distressing to those who give thought to it, than a reward for largest contributions. It is quite true that very often these do not come from those who are best able to give, whether viewed as schools or as individuals. But the handicap as between competitors is too great for the contest to be a fair one, and to reward those who give most, regardless of their ability to give, is to place a totally wrong perspective upon the whole matter of missionary giving.

**Rewards to Sunday Schools**

Let that sort of contest be abolished; and let such an one as is now suggested in the Second Province take its place.

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HERE is a rather interesting angle of the "Safety First" campaign.

In the zoo of a public park in Toledo, an elephant killed its keeper last Sunday. "The elephant had attacked three of the zoo attachès within the week," says the account in the Chicago *Tribune,* "and Head Keeper Louis Scherrer had warned the men to keep close watch on the beast." And yet the tragedy occurred "while the elephant was being prepared for the pleasure of little folk with the placing of a howdah on its back," and "many children danced with glee as they saw before them a free ride on the back of this giant beast."

**"Safety First" not Appreciated**

It really is too bad that these little children were disappointed. But were there not some lions or tigers to which the children could have been fed? If an elephant that had attacked three men within a week was actually being led out for children to ride upon, it would have been quite as reasonable to amuse the children by providing seats for them in the animal cages, stirring up the beasts by a few friendly jabs in order to make the children's visit interesting.

Toledo seems to need a "Safety First" campaign; and a change of management in its park.

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## ANSWERS TO CORRESPONDENTS

SUBSCRIBER.—*For Days and Years,* compiled by Mrs. H. L. Sidney Lear, *The Daily Round,* by Bishop Coxe, and *Joy and Strength for the Pilgrim's Day,* by Mary W. Tileston, are pleasing anthologies for every day.

S. D.—No branch of the Lutheran Church has the apostolic succession (as it is understood by Churchmen) unless it is the national Church of Sweden, concerning which there is some question.

B. F.—The expression is a paraphrase of St. Augustine's "Rome hath spoken; the cause is finished."

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THAT PRAYER taught by the saints, "Make me reach, my God, the degree of holiness to which Thou didst call me in creating me!"—*Lady Georgiana Fullerton.*

## " . . . BECAUSE WE LOVE . . . "

FOR THE SECOND SUNDAY AFTER TRINITY

"WE know that we have passed from death unto life, because we love the brethren."

Not because we have overcome the sin in our nature; and not because we are better than our neighbors; but *because we love the brethren.* That is not a reason that we should give, ordinarily, if we were asked for our assurance of salvation. So much stress has been laid upon negative morality for so long a time that people have come to believe that they can be saved only by refraining from certain vices. As in the case of the law, the moral code is made up largely of prohibitions in the minds of many people; and there is warrant for thinking so.

But there is a far more difficult task set the Christian than merely eschewing evil—and a far more searching test than doing good. We are bidden to *love.* Sensuality is an indication of selfishness; for it is self-indulgence. So, likewise, is cruelty in any form. And so also are many acts of "goodness" towards others; because even the latter may be the fruit of self-love—an effort to gain merit, to salve an uncomfortable conscience, or to avoid punishment. Such motives are not Christ-like. They are all a form of selfishness, and they build up and maintain self.

The Christian motive is the *burial of self* by the giving of self, even as Jesus gave Himself for love of those He calls brethren; and love must become the spring of action before we shall know the blessed assurance of peace and safety.

The right-doing that proceeds from any desire for self-gratification may become wrongdoing from the same reason. We can never be sure which will please us. If self-pleasing is our aim, we are at the mercy of every whim; and when we are good we shall be "very, very good," and our badness will reach to a corresponding depth. To be at the call of every emotional demand is abject slavery; but to serve self is to place ourselves in the power of even a worse taskmaster.

The only true freedom is selflessness, which is the dominion of love.

When love for others rules our hearts, degradation is impossible; for loved ones are dependent upon us, and love bids us stand for their sakes. When we truly love, right-doing becomes an unconscious function of daily living; and we do not check up good deeds, or keep a balance-sheet.

Love casts out fear; because it counts no cost to self. Selfishness cannot do other than fear; because self must always be the first consideration.

And love rules many lives and makes them strong. Devotion to business, to one's home, to the flag, to the party—these make heroes and heroines every day; because devotion is love. Even the most sordid and unworthy object of love cannot destroy the nobility from the conduct of the lover. That is why great literature can sometimes centre about a shameful episode—because there is told not only the tale of shame, but also the devotion of one of the least of His little ones.

For love is ennobling and life-giving; and the gates of hell cannot hold the soul that has learned to love. Read the seventh chapter of the Gospel according to St. Luke and see what our Lord found in the life of an outcast. Many that held themselves in high regard on that day because they were free from that woman's sins failed to see in the Man what the love of the woman discerned.

Morality is of supreme importance—we may not deny that; but what we must yet learn about Christianity is that morality is a *by-product,* and a wonderful incident in a far more wonderful history. Morality may be even the means to the end; but it is not the end. And if morality is the means, we must not fail to remember that there is no morality that we can call Christian that does not begin in love.

Do we love Christ? That we must, we know; but do we? When we realize that God has made of one blood all nations of men—when we "love the brethren"—then we are sure.

R. DE O.

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WHAT IS IT thou wouldst have done, that He cannot do if He think fit? And if He think it not fit, if thou art one of His children, thou wilt think with Him; thou wilt reverence His wisdom, and rest satisfied with His will. This is believing indeed; the rolling all our desires and burdens over upon an almighty God; and where this is, it cannot choose but establish the heart in the midst of troubles, and give it a calm within in the midst of the greatest storms.—*Robert Leighton.*

## Blue Monday Musings

By Presbyter Ignotus

I HAVE been asked by a lady in Providence to say a word about Fasting Communion. It is an indisputable fact that for many centuries throughout the whole of Catholic Christendom the custom has been for Christians to make the Holy Communion the first food they received on any day. This custom was explicitly enacted into canon law by various local councils, notably in the English Church, obedient to that declaration of the First Ecumenical Council of Nicea, "Let the ancient customs prevail." Futhermore, at the time of the English Reformation no change was made, either in canon or custom, on this point; and though men grew careless about it in the eighteenth century (both in England and here in the Colonial Church), it still remained the regular fulfilment of Christ's command: "Then shall they fast in those days," and of His coupling of fasting with prayer.

The custom itself, however, is not of divine appointment directly, but is, like the observance of the Lord's Day, a matter of ecclesiastical precept. The apostles came to the Passover Supper fasting; that was not a common meal but a religious rite. Later, at Corinth, the *Agapé,* or Love-feast, preceding the Holy Communion, in remembrance of the Last Supper, was turned into unseemly revelry; and St. Paul set that and other matters in order when he came personally to Corinth. This, says St. Augustine, was the time of the establishment of Fasting Communion by apostolic authority. To disregard such a venerable use, out of self-will, is grievously rash; but doubtless for grave cause persons may be dispensed from its rigid observance by the ecclesiastical authority of the Bishop, or (if that be in abeyance) of the parish priest. Age, infirmity, illness, all are grave causes. In the Roman Church such dispensations are being issued more commonly than of old, I am informed.

The great practical advantage of Fasting Communion is that it is a frequent reminder of the obligation to self-denial. In a luxurious, self-indulgent age, when laziness in religion is a chief peril to multitudes of Christians, this note of austerity is wholesome indeed.

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THIS LETTER, in Italian and in English, has been distributed throughout the Italian quarter of East Boston, by the vicar of St. Mary's. Its admirable temper makes it worthy of a larger circulation:

*"To the Italian People of the 'First Section':*

"By this little notice, the priest of the Episcopal Church of St. Mary invites the attention of the Italians who live in this vicinity to his desire to minister to the spiritual needs of those who otherwise would be without religious affiliation. In the first place he wishes to make it absolutely understood that it is not his purpose to make proselytes from any other Christian body, above all from the members of the Roman Catholic Church. His mission concerns itself with those who for any reason whatever find themselves separated from other kinds of religion.

"The Church which he represents may be described as Catholic, not Protestant, but as American, not Roman. It is a part of that Catholic Church founded by Christ, of which the other members are the Roman Church and the Greek Church of the Orient; its Bishops descend directly from the apostles. It believes that while the Roman Church in the course of the years has become corrupted and has added certain things to the primitive faith, the Anglican Church, of which the American Church is a daughter, maintains the doctrine and practice that the Catholic Church taught during the ten centuries before it was divided. It administers all the sacraments and instructs its children, but does not accept the Pope as Universal Bishop or as Vicar of Christ, and denies that he holds jurisdiction over Americans. Instead, it claims that only a council of the Bishops of the American Church has the right to regulate the spiritual affairs of their fellow-citizens. It is not opposed to the Roman Church, except that it repudiates the Pope and the later ecclesiastical developments, as, for example, the substitution of the saints in place of God, and the use of indulgences. The name 'Protestant' which is seen on the first page of its book of prayers has not the modern and ordinary sense of the word; it means simply 'not Roman.' It was given to the American Church a hundred

years ago by a provincial council of few members, and it does not characterize the Church. In the Creed it is always called Catholic.

"Knowing that there are many Italians who no longer belong to the Roman Church, the pastor wishes to offer them the hospitality of a Church which keeps pure the Catholic faith and the beauty of Catholic worship, but which has abandoned those corrupt practices which perhaps have alienated them from the Christian religion."

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A PARAGRAPH recently printed here about Family Prayers has brought many sympathetic responses. I am glad to call attention to a little booklet, *A Week of Prayer*, prepared by a priest, the Rev. George Buck of Fairview Place, Milldale, Conn., and commended by Bishop Brewster. Copies may be had from the compiler.

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HERE IS a wintry glimpse; a group of active members of the Junior Auxiliary in Nome, Alaska, sent by one child-lover to another:

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I LIKE this bit of portraiture, from a new volume of verse inscribed to the Poet Laureate, by Laurence Binyon:

"THE BOWL OF WATER

"She is eight years old.
When she laughs, her eyes laugh;
Light dances in her eyes;
She tosses back her long hair
And with a song replies;
Then on light feet she darts away
Tripping, mischievously gay.
But now into this room of shadow
Coming slowly with the sun's long ray
And all the morning on her simple hair,
O how serious-eyed
She steps preoccupied
Holding a bowl of water
Poised in her fingers' care—
Water quivering with cool gleams
And wavering and a-roll
Within the clear glass bowl,
That brimmed and luminous seems
A wonder and a shining secrecy,
As if it were the world's most precious thing.
So open-clear that all have passed it by.
Cut stalks of iris lie
On the bare table, flowers and swelling buds
Clasped in close curves up to the purple tips
That shall to-morrow burst
And shoot a splendid wing,
When they have drawn into their veins the spring
Which those young hands, with the drops bright on them
So all intently bring;
Costless felicity,
Living and unbought!"

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DO DEEDS of love for Him, to Him, following His steps. Believest thou in Christ? Do the works of Christ, that thy faith may live. Thou who sayest thou abidest in Christ, oughtest so to walk as He walked. If thou seekest thine own glory, enviest the prosperous, speakest ill of the absent, renderest evil to him who injureth thee, this did not Christ.—*Edward B. Pusey.*

## INTERNATIONAL WOMEN'S CONGRESS AT ROME

### Some Idea of the Subjects Discussed

### MANY FIRST COMMUNICANTS IN FRANCE

### French Academician Cannot Understand Bergson

### DISCUSSION OF THE ART OF JAKOB SMITS

NICE, France, May 25, 1914

THE International Women's Congress has just closed its long session at Rome. The meetings are quinquennial, the next being voted to be held at Christiana in 1919. This past meeting may well be granted the honor of being the most important and impressive congress of women of modern times. The business sessions lasted six days, beside the numerous receptions and special meetings not covered by the programme of the general committee.

The delegates, representing almost all the countries of the civilized world, were entertained under the auspices of the "Union of Women's Clubs" of Italy, of which the well-known Countess Spaletti-Rasponi is president.

It is impossible, in a letter like this, to give a comprehensive summary of what was undertaken and accomplished at the congress, but this can be said truly and with satisfaction, that the meetings were at all times under the control and guidance of a high class of women specialists in their various departments and that the organization of the whole work into departments to avoid conflicting and time wasting discussions, was about perfect. The special subject of "Women's Rights and the Ballot" was given a separate evening, and did not form a part of the programme for which the general committee made itself responsible. It was openly a propaganda under the special conduct of the "International Union for Women's Rights," and was held in the large Nationál Theatre, which was packed to the last seat of its five galleries. Addresses were made by representative women from Italy, France, Germany, England, America, and Norway, amid much enthusiasm.

The women of the congress gave the impression of being thoroughly in earnest, and of having come together not only to instruct but to learn. In a spirit of mutual helpfulness they exchanged ideas and experiences, and made the knowledge of the best methods and legislation of their countries, the property of the women of others. Perhaps the best general impression of the class and value of the congress can be given by a brief mention of a few of the speakers and their subjects: Mrs. Ogilvie Gordan, "The Work and Education Commission." Mrs. Gordan is well known through her fruitful work in combating the immoral elements of the moving picture shows, and other causes of punishable offences among the young. Countess Danielli Eamozzi represented the work of the Commission on Emigrants and Immigrant Evils, and discussed methods of international protection. "Crime among the Young and Methods of Prevention" was listed for general discussion. Mrs. Marianna Hainsch, of Austria, spoke on the bringing up of children, and dwelt especially on the moral problems of the children of the poor. Miss La Chaponnie, of Switzerland, demanded for all countries juvenile courts such as are found in the United States.

Moving up to higher and broader questions, the congress, as a whole, decided to announce themselves to existing governments, as ready to obligate themselves to act as intermediaries in international disputes. Great interest was aroused over the discussion concerning the protection of women in time of war, and over the protest against the acts of violence against women at such times. An arbitration committee on labor disputes was newly founded by a unanimous vote. Large support was given to the proposal to give girls protective instruction in the law. A sharp protest was voted against the nefarious traffic in girls, and a proposal carried to establish regular courses of protective instruction for girl emigrants, and to interest ships' matrons in helpful measures for them. The question of the proper valuation of women's work was taken up and discussed under four different aspects, and the meetings for business closed with an address by Lady Aberdeen. The congress ended with a reception given officially by the city of Rome to the visiting women.

During the month of May and early June, it has been a

pleasant morning sight in France to see the large number of first communicants. The Socialist-Radical government may drive the priests from the churches and the sisters from their houses and hospitals, but it has no appreciable effect upon the children. At the entrance of the churches, upon the streets of the cities and villages, and upon the country roads, one meets them everywhere; the sturdy little French boys, and their pretty little white-robed sisters. A writer in the *Galois*, commenting upon the scene, says:

**Many First Communicants**

"I think of all the uproar of modern theories which invite the woman to revolt. For a long time she has submitted to the serfdom to which we have reduced her. The time has come when she will live her life—all the life, even the political! I by no means hold those fads for negligible, and often think them dangerous. But the best assurance we have against their triumph is here. In those children who will later be men and women, the ideal of goodness, devotion, the spirit of sacrifice and of charity, which we set before us, is for the time being a fact. Especially with reference to the girls; Christianity is especially appropriate to the feminine nature which, in advance, feels vaguely the beauty which it puts upon it once for all. It is one of the greatest glories of the Christian religion to have from the first and so admirably taken in the woman. It has been feminist in its way, which is not the way of the feminists of to-day. It has consisted in lifting up the woman to a rank, from which any change in her condition will be in the direction of decline."

Here is some consolation for those who find Bergson hard reading. In order to help the seekers of the key to the intricate mazes of Bergson's thoughts, the *Grand Revue de Paris* has conducted an inquiry upon "Bergsonism." The reply of M. Emile Faquet, the eminent academician and journalistic writer, the acknowledged master in questions of modern French expression and grammar, is not encouraging. He writes:

**French Estimate of Bergson**

"I have certainly read and re-read the works of M. Bergson, but for lack of sufficient philosophical education, I have never been able to understand a single page. I greatly regret, therefore, that it is impossible for me to reply to your inquiry."

If M. Faquet is sincere, and not merely "mean" to poor Bergson, how he must revel in the simplicity of Kant as he luminously sees how "the synthetic unity of apprehension is made possible only through the transcendent union of apperception."

The recent exhibitions of fifty canvases of Jakob Smits at Brussels and at Anvers, in Belgium, has raised the usual clamor, favorable and unfavorable, among the critics, whenever a new series of pictures of this unique "Primitive Modern" is shown. The very grounds on which the unfavorable critics work themselves up into a real Gallic hysteria show that Jakob Smits has originality and a bold, strong personality, and that his work will take its place among his great Belgian progenitors. His canvases deal, in the main, with religious subjects; and, while the critics recognize his genius, they (the hostile ones), object to his method. The Belgians are a nation of realists, of "*artistes graphiques.*" Hyppolyte Taine has said that "Belgium can never be the cradle of psychologic writers, of great poets, or of synthetic dramatists, because its people, by nature positive, and above all endowed with the eye of the painter, are in love with picturesque plasticity, and sensible and concrete reality. They are designers and colorists."

**The Art of Jakob Smits**

Even the workmen seem to have the instinct for color effect. I remember some benches in a public square. They were swimming with fresh paint; not a modest green, or sombre red, but a striking crimson that gave the effect of bright spots in a dark picture. And lest some rash being should take the notion of carrying off some of the color effect on his clothes, a sign was held gingerly, with one tack, to the edge of the frame: "Look out for the paint, *if you please.*" (The Belgians are polite, as well as artistic.)

Well, the instinct of giving reality to a symbolic abstraction has reached a singularly high degree in Jakob Smit's: "Eloquently brutal," the critics call it. For example, in his remarkably subduing and impressive picture, *Symbole de la Campine,* he represents a family of humble Campine cultivators reciting the *Benedicite* before the evening meal. Seated at the same table is the figure of Christ, His brilliantly white robe and golden Aureole making a telling contrast to the poor and soiled clothes of the humble peasants. The faces of all are rapt and beautiful, and the impression the picture makes is powerful, "Why this anachronism," say the critics, "of Jesus seated in an interior of a Belgian farm house among peasants of the twentieth century?" "Because," answers a friendly critic, "these soiled cultivators of the sand hills believe in His Omnipresence. They see and they touch Him with the eyes of their imagination, so truly does their profound, naïve, and undisturbed faith realize Him."

The same realization of a spiritual fact is found in nearly all the religious creations of Jakob Smits, notably in a large panel, "The Christ on the Cross," intended for a decoration in the Palais de Justice of Brussels, and which localizes the last stage of the drama of the Passion by lending features of the rustic life of La Campine to the Judean crowd which surrounds the Sacred Cross; and the uniform of the Belgian gendarmes—hair bonnets included—to the Roman guard who watch the dying Redeemer.

Thus, disdaining purely historical truth, the painter compels the vision of distant persons and things to draw near to us; naturalizes them, as it were, among us after the manner of his Middle Age ancestors. So does Breughel, for example, in the painting, "The Massacre of the Innocents," portray the people, the country, and the period of Herod with Flemish figures, Flemish Middle Age costumes, in a little Flemish village with the houses and architecture of Flanders. The harsh critics contest the sincerity of Jakob Smits doing the same. They are lenient with the old masters for doing it on the ground that the physical geography of the Holy Land was very imperfectly known to them, but hold that this is unjustifiable in our era. The critics forget that a subject like the Crucifixion, on its mystic side, has a universal and eternal value, and is a living allegory of what is going on to-day as in the time of Christ; namely, the persecution and immolation of the apostles of the good and the beautiful. There is no anachronism then, but set design and method, in making a subject, mystic and universal, more vividly realizable when away from its purely historical setting.

But whatever the critics may think of the methods of Jakob Smits, they are quite agreed that he is a new star among religious painters.

WM. E. NIES.

## CANON SCOTT HOLLAND CONTESTS DR. SANDAY

### Shows the Fallacy of his Colleague's Position on Modernism

### BISHOP OF OXFORD COMMENDS THE CANTERBURY DECLARATION

The Living Church News Bureau
London, June 2, 1914

THE Bishop of Oxford (Dr. Gore), must be extremely gratified to know that he has publicly on his side such a potent force and vigorous penman as the Rev. Dr. Henry Scott Holland in the bold and determined attack his Lordship has made on Neologian Criticism. In the June number of *Commonwealth* Dr. Holland deals editorially with Dr. Sanday's reply to the Bishop's Open Letter. His intervention in the contest in opposition to Dr. Sanday is especially notable for the intimate relations between these two men at Oxford: Dr. Holland being the Regius Professor of Divinity, and Dr. Sanday the Lady Margaret Professor of Divinity, while both are members of the Cathedral chapter, and also reside together at Christ Church College.

Dr. Holland maintains that Dr. Sanday's principle of symbolism cannot be applied to the scriptural presentation of the historical facts and events of our divine Saviour's life upon earth. It seems to him "curious" that in recalling to the Bishop of Oxford the immense labor of "German criticism on the Gospel Problem," Dr. Sanday should seem to regard their work as adequate and reassuring in the light of the immediate issues at stake: "He appeals to what they have done, as if it would strengthen his own position. Yet, surely, they are perilous witnesses for him to call at this juncture. The Bishop would retort that they exactly illustrate the mind and temper against which he is warring. In stripping Christ of His supernatural characteristics, they have obviously reduced the value of His personality. Nobody can heed them without recognizing that this disaster has followed inevitably. They offer us no Christ whom we could dream of worshipping. Nor do they themselves discuss Him in terms which would allow for His holding the supreme and incomparable position assigned to Him from first to last by the Catholic Creed." Dr. Holland goes on to say that most of these German critics are agnostic. By the process they apply

to the Gospels, they necessarily omit the heart and core of the Creed: "for that is centered and concentrated on events that carry you beyond the limits of the earthly life—*i.e.*, on the redemptive work of the Cross seen in the light of the Resurrection. Christianity springs out of the Resurrection. It is unintelligible, unless its origin and momentum are found in the risen Lord." The residuum left to Christians by the destructive methods of the school of Harnack and of Schweitzer is so meagre that it cannot but illustrate the limitations of these critics. Hence they are not helpful allies for Dr. Sanday to summon to his side.

Dr. Holland passes on to consider Dr. Sanday's negative attitude towards miracles in relation to the origins of Christianity. In dealing with the plea that the popular tendency to glorify a great life by a cloud of myth remained much the same as it ever had been, he points out that no miracles are ascribed to St. John the Baptist. Obviously, wonder and miracle were not in the least necessary nor essential to a Messianic expectation. With respect to the Old Testament prophecies, Dr. Holland maintains that it was not the prophecies which suggested the miraculous facts recorded in the Gospels, but the facts which recalled the prophecies. "It was not the prophecy," he says, "which suggested the Virgin Birth, but the belief in the Virgin Birth, which imposed its meaning on the prophecy." This can be followed up in almost all the prophecies evoked. On the other hand, as he points out, the feeding of the people by the prophet Elisha, of which Dr. Sanday thinks the record of miraculous feeding in the wilderness by our Lord may be an after echo, never left any recorded impression on the traditional imagination. There is not a hint in the Gospel record of its influence in prompting the familiar and repeated story. He refers to the different meaning of "miracle" in the popular imagination to-day from that in Holy Scripture. Now it is usually thought of as a sudden inroad of disruption into the domain of natural law. But could anything, he asks, be more widely remote from the picture given us in the Scriptures of what was meant by the word "miracle." Then those special acts belong to the present order of material creation "as wholly verily as any other phenomena." And this view of "miracle" removes the supposition that it is contrary to nature. "*Supra Naturam*," Dr. Sanday will allow: but not "*Contra Naturam*." Quite right, says Dr. Holland: "Nobody asks for anything to be '*Contra Naturam*.' It would be an irrational and paradoxical request. . . . The argument from 'Miracle' must always be an appeal to reason. But the difficulty is that the phenomena of the Super-Nature are apt to appear exactly counter to the laws of the level which has been surpassed. Standing at the lower level, the new experiences seem to contradict what is natural at that level. Of course, in any real sense, this is not so." Dr. Holland writes, in conclusion, that the study of the formation of the faith of the Church in her Lord and Master, as criticism pursues it, is the study of a faith "which, historically, failed to produce a Religion. That is exactly the state of things to which criticism has brought us. . . . It stops short of the Resurrection. Only by starting from the Resurrection does the Life, or its record, become a Revelation, a Power, a Religion." The criticism, which would confine its work to the Life that preceded the Resurrection, "condemns itself to spiritual bankruptcy."

The Bishop of Oxford, in the June number of his *Diocesan Magazine*, which was published yesterday, refers to the recent Declaration of the Bishops of the Province of Canterbury in Sacred Synod on the Faith and Order of the Church.

The resolutions of the Canterbury Convocation, he says, were not a direct reply to any of the various petitions presented to the Bishops, but they were formulated in view of them all. He welcomes the resolutions with great thankfulness, and that on these grounds (here briefly summarized): (1) They recall and reaffirm the important point in previous declarations of Convocation and of the Lambeth Conference that statements of fact in the Creeds are as essential to the Church's faith as statements of doctrine. "This goes to the heart of the matter." (2) They meet with "a measured but direct negative" the claim which has frequently been made that ministers of the Church who deny some one or more of the historical facts stated in the Creeds can still be justified in retaining their position. (3) But the refusal of sanction is restricted to those who deny any of these facts. The Bishops have, he thinks, on the whole rightly declined to take into consideration "any state of mind short of that kind of conviction which feels bound to express itself in denial." Therefore, the Bishop of Oxford cannot but feel that this solemn declaration by the episcopate of the Province of Canterbury is to be welcomed with profound thankfulness. "I do not think," writes Dr. Gore, "that without disaster the Bishops could have refused to speak in this sense." And he adds, what is so important, that it is the duty of the Bishops now to see that "their deliberate utterance is not ignored nor forgotten."

The Bishop of Lichfield (Dr. Kempthorne), in his June pastoral, also draws special attention to the Bishops' resolutions.

J. G. HALL.

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Do you think that the infinite God cannot fill and satisfy your heart?—*François de la Mothe Fénelon.*

## SUFFRAGIST OUTRAGE AT WARGRAVE

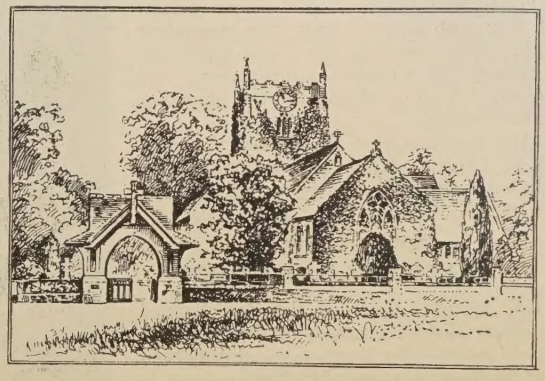
### Interesting Old Church on the Upper Thames is Burned to the Ground

### ORGANIZATION IN BEHALF OF MISSION WORK AT BOMBAY

The Living Church News Bureau
London, June 2, 1914

ANOTHER act of arson and sacrilege, and a particularly conspicuous one, has been committed by certain moral lunatics and female criminals amongst the class of suffragists. Wargrave church, near Henley, one of the most beautiful and interesting old churches on the Upper Thames, was destroyed by fire early yesterday morning. With the exception of the tower, late perpendicular, and the row of fine stone columns separating the nave from the south aisle, only the bare walls now remain. The beautiful old open work oak roof was burnt to ashes. The pulpit, a fine example in the Jacobean style, likewise perished. The bells, a peal of six dating from the seventeenth century, fell from the belfrey and are melted or broken. Among the mural tablets destroyed was a memorial to Thomas Day, author of *Sanford and Merton,* one of the many books that "have their day and cease to be." The parish register, dating from 1538, was saved.

Three women were observed about nine o'clock on Sunday night in the neighborhood of the church, and no doubt the crime and sacrilege was caused by them. A window near a



WARGRAVE PARISH CHURCH, DESTROYED BY SUFFRAGISTS

door on the north side of the church was broken, and through it an entrance was effected, and the door opened from the inside. Outside the church, beneath the window, a hammer was found, together with three postcards. All bore suffragist inscriptions, and on one of these was written, among other words, "A retort to brutality and torture. Let the Church follow its own precepts before it is too late." The Vicar of Wargrave writes:

"On October 5, 1666, our registers, which I am thankful to say have been saved, record that the parishioners of Wargrave had a collection in church for the poor distressed sufferers by the Fire of London and forwarded a sum of £2 1*s.* 11*d.*—a considerable sum for villagers in those days. If any Londoner will come to our help now we shall be most grateful."

Malignant suffragists have again caused disorder at St. Paul's during service time. On Sunday the first disturbance occurred just as the Archdeacon of London was about to read the First Lesson at Mattins, and this was shortly followed by another disturbance. Then while the Archdeacon was being conducted back to his stall a woman ran from her place in the congregation up the steps to the lectern, from which she began to harangue on the "Wrongs of Women." It was some little time before she could be removed from the Cathedral, as she clung desperately to the iron work of the lectern. Later another disorder was caused, by a woman who ran up to the rails of the choir stalls, but before she had uttered many words she was ejected. To say the least, what a scandal is all this!

The joint mission of the Fathers of the Society of St. John the Evangelist and of the Wantage Sisters in Poona, Bombay, has been holding its annual meeting at the Church House, Westminster. The Rt. Rev. Dr. Mylne, formerly Bishop of Bombay, presided. The chairman called attention to the change of title of the missionary society, which is now to be known as

the Missionary Association of St. Mary, St. John and All Saints', it having been determined that the work under the care of the Cowley St. John Fathers and the work of the Sisters of St. Mary the Virgin, and the All Saints' community should be represented by one organization, though the individuality of both will be preserved. Mr. Robert Palmer, who spoke from personal knowledge of Indian people and of the Church in India, believed that in the future history of the Indian Church this mission had a great part to play. For the genius of the Indian people was a mystical and metaphysical genius. If Indian thought were to be Christianized it would not be by people who were tied by the bonds of sixteenth century controversies in England. It would be by those who laid stress on the fundamental doctrines of the Catholic faith presented in its fulness. It seemed to him that the Society of St. John the Evangelist was especially qualified to get into contact with the Indian mind, to permeate it with Christian influence and bring it to accept the full body of Christian teaching. Father Maxwell, Superior General of the S.S.J.E., who has just returned from a visit to India, and who also spoke, said his heart had been filled with the utmost encouragement and thankfulness for what he had seen in their missions in Poona and Bombay. In particular, he was greatly encouraged to find that their Christian native people were developing a spirit of independence. Their characters had been destroyed by the caste system, and they had hitherto been very dependent people. Now, however, they were beginning to support the Church's ministrations, and were also beginning to pay for the education of their children.

The anniversary of the Universities' mission to Central Africa was celebrated last week, but I will hold over my report until my next letter. J. G. HALL.

## THE LATE REV. S. H. BISHOP

THE lamented death of the Rev. Samuel Henry Bishop, secretary of the American Church Institute for Negroes, has already been noted in these columns. Mr. Bishop came to the work of that organization from Colorado Springs, where he had been rector of St. Stephen's Church. His function was particularly to superintend the educational work in Church institutions for colored people in Virginia, North Carolina, Georgia, and Alabama. He visited the schools, inspected the teaching forces, equipment, and their resources and expenditures, and advised appropriations.

Bishop Greer said, in the *Evening Post*, of Mr. Bishop:

"He gave himself to this task with greatest industry and intelligence. He had the utmost interest in the question of the the educational elevation of the colored race, and was a frequent speaker at public meetings on that subject, contributing also numerous articles to the press in behalf of his chosen work. He was a man of rare and fine intellect, of wide literary interests, artistic taste, and of great spirituality."

An anonymous writer in the *Evening Post* also says, quite truly, of Mr. Bishop:

"With a mind gifted beyond most minds in both the imaginative and sound reasoning qualities, and cultivated beyond most minds by a liberal reading and study, he gave all such natural tastes and bents of his life a second place, dominated as he was by his unflagging work for the colored schools of the South. His soul was truly on fire with the righteousness of his work, and, like Moses, he has done what he could to part the waters for a struggling and perhaps drowning people."

Mr. Bishop was a member of the American Oriental Society; of the American Academy of Political and Social Science; of the New York Academy of Sciences; of the New York Academy of Political Science, and of the Phi Delta Theta Fraternity. He was married in 1899 to Miss Rosilla Bertha Darrow, of New York, who, with an only daughter, survives.

GEO. M. CHRISTIAN MEMORIAL WINDOW
Church of St. Mary the Virgin New York.

## SUMMER CONFERENCE OF CHURCH WORKERS AT NEW YORK CATHEDRAL

### Helpful Week of Study in Many Subjects

### CHRISTIAN MEMORIAL WINDOW PLACED IN ST. MARY'S

New York Office of The Living Church
37 East 28th St.
New York, June 15, 1914

THE Summer Conference of Church Workers of the Second Province closed on Saturday, June 13th, after an instructive and inspiring week of classes, meetings, lectures, and services. All of these were held on the grounds of the Cathedral of St. John the Divine. The headquarters were in the Undercroft of the new Synod Hall, and this proved a convenient and cool place for committee meetings and for meals, which were served by a nearby restaurant. Sociability was thus greatly promoted.

The opening meeting on Monday, June 8th, at 2 P.M., was begun by Rev. Dr. Harding, the missionary department secretary, who was president of the general committee on arrangements. Dean Grosvenor welcomed the conference and Rev. P. F. Sturges, rector of St. Peter's, Morristown, N. J., gave the keynote as pastor.

Each day three sections were held, educational, social service, and mission study. The first and third were arranged in classes. The educational training was under Rev. Lester Bradner, Ph.D., and classes were taught by him. Rev. C. H. Boynton, Ph.D., Prof. of Religious Pedagogy, General Theological Seminary, Rev. T. A. Hyde, Rev. J. H. Heady, Miss Frances Withers; Rev. E. J. Dennen of Lynn, Mass., and Mrs. H. H. Bolton.

Mission study was directed by Miss E. C. Tillotson, who had an advanced class. The other teachers were Miss L. G. Arnold, Miss E. Walker, Miss G. A. Crosby, and Miss S. L. Payson. These classes met in old Synod Hall and St. Faith's House, and all the instruction was greatly appreciated.

The devotional side of the conference was prominent. The Rev. P. F. Sturges as "Pastor" celebrated the Blessed Sacrament daily in St. Columba's chapel, conducted noon-day intercessions and Bible study and a short sunset service on the steps of the Cathedral with meditations on the Lord's Prayer. The closing service at noonday on Saturday was conducted by Rev. Dr. Harding and brought the work of the week to a most beautiful completion.

The social service work of the Church was emphasized strongly throughout, owing partly to the great activity along that line in the diocese of Newark. Bishop Lines started out on Monday afternoon with an inspiring address, and was followed on the other days by Rev. F. M. Crouch, Rev. Howard Melish, Prof. Vida Scudder of Wellesley, and Rev. R. H. M. Augustine, a Presbyterian minister of Hanover, N. J. The afternoons and evenings of Tuesday, Thursday, and Friday, were devoted respectively to social service, religious education and missions.

At the Tuesday conference Rev. C. M. Douglas, Rev. H. Wilson, and Rev. C. Popham, gave their personal experiences in parochial social work, and at night Rev. W. D. P. Bliss spoke on several vital aspects of modern life, and was accompanied by moving pictures under the management of Rev. R. M. Sherman.

On Thursday, Rev. W. E. Gardner led the educational conference and introduced the Rev. R. J. Phillips, Rev. C. H. Boynton, Mr. W. C. Langdon, and Rev. Frederick Edwards. At 8 P.M., Rev. R. M. Sherman spoke on the Moving Picture as a Factor in Religious Education, and not only proved his case but produced a profound impression by his exhibition of the film, "From the Manger to the Cross."

Missions were presented by Bishop Lloyd, Rev. W. A. R. Goodwin, Mr. J. W. Wood, and Dr. W. H. Jefferys. At night Rev. Arthur M. Sherman gave us "China and the Church's Work," with slides and moving pictures. This last feature was a notable and most valuable one this year. Moving pictures are evidently capable of being used effectively in the Church's work.

The conference had its social side not only in the reception at St. Faith's House, and the Wednesday recess, but throughout in the cordial friendships renewed from last year or begun now. All these

good and helpful features will be capable next season of even greater development.

**Memorial for Rev. G. M. Christian**

There is being placed in the Church of St. Mary the Virgin a large stained glass window in memory of the Rev. George Martin Christian, D.D., rector of the parish from 1899 to 1909, who died October 6, 1913. The window measures about 30 feet by 6. It is being placed in the centre of the sanctuary over the high altar. The window is from the works of C. E. Kempe & Company, Ltd., of London, England. The circular picture at the top is a representation of the Crucifixion, with St. Mary and St. John on either side. The lower panels represent the Nativity above and the Message of the Angel to the Shepherds below. The picture of the Nativity shows St. Mary and St. Joseph and a number of angels grouped about the manger, and from the entire figure of the Holy Child proceed the brilliant rays of light which are so familiar in Kempe's work. Both panels have as background a view of Bethlehem on the hillside, and above are groups of adoring angels.

The window is the gift of subscribers both in and out of the parish. The fund was so largely over-subscribed that a further memorial, in the shape of a statue of St. John the Evangelist, is to be erected near the pulpit in the autumn.

**Repairs at Trinity Church**

Trinity Church will be closed during July and August for long-needed repairs and painting. This is the first time in many years that the old church has been closed. Services will be conducted during this period in the new Chapel of All Saints', adjoining the church.

**Bishop at Blackwell's Island**

On the afternoon of Trinity Sunday Bishop Greer proceeded to Blackwell's Island, accompanied by a number of the clergy ordained that morning in the Cathedral of St. John the Divine. In the Chapel of the Good Shepherd, adjoining the City Home for the Aged and Infirm, the largest Confirmation class in the history of the institution was presented—consisting of twelve men and eight women, several of them more than 70 years of age. The Bishop made an apropriate address to the newly confirmed, and some general remarks for the benefit of the large congregation present. Other clergy assisting in the service were the Rev. I. W. Beard, chaplain, and the Rev. S. P. Tinker, superintendent of the City Mission Society.

**Two Weddings**

Two weddings of special interest to New Yorkers and Philadelphians occurred this week. The first was solemnized in Immanuel Church, New Castle, Del., on Wednesday, June 10th, when Miss Josephine Benezet Richey, daughter of the Rev. Dr. and Mrs. Alban Richey, was married to the Rev. Floyd Williams Tomkins, Jr., son of the Rev. Dr. and Mrs. Floyd Williams Tomkins. The fathers of the bride and gridegroom officiated, and are respectively rector of Immanuel Church, New Castle, Del., and rector of Holy Trinity Church, Philadelphia. Both these clergymen officiated for many years in New York City.

In St. Ignatius' Church, New York City, on St. Barnabas' Day, Miss Charlotte Josephine Nason, foster-daughter of Mr. and Mrs. Frederick Nason of Newport, R. I., was married to the Rev. William L. Essex, rector of St. Peter's Church, St. Louis, Mo. The wedding was solemnized by the Rev. Edward L. Reed of Emmanuel Church, Newport, R. I., and the Rev. Frank Damrosch, Jr. The bridegroom and Father Reed were graduated in the class of 1910, General Theological Seminary, this city.

## RELIGIOUS EDUCATION IN THE SECOND PROVINCE

THE Second Province, though not as yet formally organized, has nevertheless an organ of education not merely formed, but functioning. The executive committee of the Sunday school convention of the Second Department has been carefully continuing its work, though the department and the Sunday school convention are defunct. It is hoped that the personnel of this committee will be incorporated into the Board of Religious Education of the Second Province, when the primary synod is held; but whether or not this occurs, there is considerable work that this committee has done which deserves to be taken over and continued by the Provincial educational board.

The committee met at Synod Hall, New York, during the sessions of the Summer Conference for Church Workers, on Thursday, June 11th. Reports of members from various dioceses on work undertaken by the several diocesan educational boards developed the fact that there is not sufficient interchange of information regarding experiments being made and work

(*Continued on page* 278)

## PHILADELPHIA CHURCH CONSECRATED

### Happy Culmination of Work at St. Barnabas' Mission

### OTHER HAPPENINGS IN THE QUAKER CITY

The Living Church News Bureau
Philadelphia, June 15, 1914

ON the morning of St. Barnabas' Day, one of the most important events which has occurred in the history of the diocese took place in the consecration of the new Church of St. Barnabas, Sixty-fourth street and Haverford avenue. A large choir, followed by the minister in charge, clergy of the diocese, and the Bishop Suffragan, with the lay members of the Standing Committee and the building committee, came to the church door, and after the entrance of the choir and clergy, the Bishop Suffragan knocked at the door and was admitted after the usual ceremonies. The request for consecration was read by the Dean of convocation, the Rev. S. Lord Gilberson. The sentence was read by Mr. Edward H. Bonsall. Morning Prayer was read by the Rev. Dr. Bawn and the Rev. William James Cox. Bishop Garland was the celebrant, Dean Gilberson the epistoler, and the minister in charge the gospeller. The Rev. J. De Wolf Perry, D.D., preached a masterful sermon from the text: "For he was a good man, and full of the Holy Ghost and of faith." He referred to St. Barnabas as the apostle of ancient times to whom these words applied, and Bishop Whitaker of the later to whom the words were equally fitting. Briefly he cited the interest which the Bishop had in this particular field, foreseeing its wonderful growth in population. He said that it was on account of this interest that the committee of the diocese chose this mission as the most fitting for the first of the "Six Churches in Six Years" slogan of Bishop Rhinelander upon his entrance into the diocese. Dr. Perry then spoke of the wonderful and saintly character of the late Bishop in whose memory the church has been built.

The great importance of the completion of this church is that it is the realization of the wish of the Bishop of the diocese. He has designated two other missions, St. George's, Venango, and Epiphany, Sherwood, as the next two for which he asks the diocese to labor. He has already started the movement for these.

St. Barnabas' church building was designed by the architectural firm of Duhring, Okie & Ziegler, Mr. Duhring having charge of this building. It is, in general, Gothic in style, has a large chancel and two side aisles. It has a seating capacity of about 800 in the nave, and with the aid of chairs, about two hundred more. In addition to the church building the committee also has finished, by placing the second story, the parish building and the rectory complete. Both of these buildings are well adapted to the purposes for which they are intended. The parish building is two stories in height with a very deep cellar which is used for gymnasium and entertainment. The first and second floors are for Sunday school and guild use, and for the conduct of the services for the Italian work. The second floor is also fitted with a stage for entertainments. The building is very complete. The rectory is commodious, and in keeping with the other buildings. It is estimated that the property is worth $100,000.

There have been many memorials already presented to the parish. The architect, Mr. Duhring, gave $2,000 toward the organ, which is to cost about $3,500, the balance having been donated by the Carnegie fund for that purpose. A Lectern of beautiful construction in brass has also been donated. The minister in charge also announced that an Altar is being built of stone in Italy to be set in place as soon as completed. From the fact that a sanctuary lamp has also been put in place, the gift of another well wisher, it is proper to assume that the ornaments of the altar are to be most Churchly in character.

**St. Barnabas' Mission**

The history of St. Barnabas' mission has been an interesting one. Planned by Churchmen about 1871, the cornerstone of the former building was laid in 1872. The building then stood on the corner of Sixty-fifth and Hamilton streets. About eight years ago, under the direction of the Rev. Samuel P. Kelly, the present lot was secured in exchange for the one on Sixty-fifth street, and a parish building in part erected. The rectory was moved from the former location. At the time of the erection of the original buildings the entire country was open and uninhabited except by a few country homes.

The parish was started under the direction of the Rev. E. J. Clerc, then rector of the Burd Asylum, with the aid of two lay readers. The work was fostered by the city mission, St. Andrews' parish, and many individuals for years. In succession the Rev. Charles Barron Crawford, the Rev. John Grant Bawn, Ph.D., the late Rev. Edward Leslie Ogilby, and the Rev. Samuel P. Kelly, and the present minister, the Rev. William Smythe, have been in charge.

The outlook for the parish is most promising. The fields are

[illegible] being covered by houses. To the south of the church there is an Italian element from which the nucleus of a work is being [illegible]. To the north and west there are being built a large number of houses of superior quality.

The work in the Church of the Evangelists under the care of the Rev. V. R. Deljonas for the Lithuanians has been abandoned. For some time the experiment of having a service in the Latin language for these people was tried. It was thought that having been familiar with the Latin service, these people could better be brought under the influence of the Church by continuing the service with which they were familiar. For a time the congregations were large and gave promise of justifying a work of that character, but soon the people rejected the Latin service without the Latin Church, and the congregations have been dwindling, until there was none. It is now the intention of the Bishop to establish a service for the Italians under the general direction of the Rev. Edward Marshall Frank, Ph.D. A large part of the population about the church is Italian.

**Lithuanian Service Abandoned**

The annual service of the Guild of St. Barnabas for Nurses was held in St. Mary's Church, West Philadelphia, on the afternoon of Trinity Sunday. The service was sung by the Rev. A. J. Arnold, and the sermon was preached by the rector of the parish, the Rev. George L. Richardson. The annual reception for the guild was held on St. Barnabas' Day, at the residence of the Rev. and Mrs. Archibald Campbell Knowles in Germantown.

**Annual Service for Nurses**

The Rev. Horace F. Fuller observed his twenty-fifth anniversary with suitable services on Trinity Sunday.

## MEETING OF THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS

THE Committee met on the morning of Tuesday, June 9th. The President of the Board presided, and the Executive Committee was relieved to be informed that there was an actual increase in the receipts over last year of $15,500. The treasurer expressed his profound gratitude for the evident effort which the Church is making to rally to the support of the work.

General matters of business were transacted as follows: The persons named below were appointed to the following fields: To Alaska: Mrs. Maud B. S. Thompson, nurse (under the United Offering of the Woman's Auxiliary). To Shanghai: Rev. William P. Roberts; Dr. E. S. Tiau, a native Chinese, was appointed on the staff of St. Luke's Hospital. Permission was given to the Bishop of Shanghai to employ in the field at Yangchow, Mr. Stephen Green. To Hankow: Rev. F. J. M. Cotter, Miss Elsie M. Riebe, teacher, Miss Elise G. Dexter, nurse (both under the United Offering of the Woman's Auxiliary). To Cuba: Rev. George B. Myers as Dean of the Cathedral at Havana. Miss Ida M. Woodruff was reappointed (under the United Offering of the Woman's Auxiliary) on the staff of our missionaries in Porto Rico. Arrangements were made that Miss Bessie B. Blacknall, Miss Marietta Ambler, and Miss Miriam Homersham, prospective candidates for the mission field, should take a course of training at the Church Training and Deaconess House, Philadelphia, and that Miss Laura P. Wells, also a candidate, should take a course at St. Faith's Deaconess School, New York: all under the fund provided for this purpose from the United Offering.

The Executive Committee received notice that the district of Eastern Oklahoma requested that its apportionment be increased to $1,200, which was done with the thanks of the Board.

One thousand dollars having been cut at the last meeting from the appropriation for negro work in the diocese of Washington, without notice to the Bishop, on his representation $500 of this amount was restored.

Permission was given to Bishop Tucker to sell the property of St. Barnabas' Hospital at Osaka, Japan, together with the two adjoining residences.

An additional furlough of one year was granted, for the purpose of study, to the Rev. A. W. Cooke, professor-elect in the new Pan-Anglican Divinity School, Japan.

Notice was received from the Church Missionary Society that it had appropriated $1,600 of its available funds to augment certain salaries in the domestic field in such a way as to aid the appropriations of the Board, which notice was gratefully acknowledged by the committee.

PRESS THIS upon thy soul, for there is not such another charm for all its fears and disquiet; therefore repeat it still with David, sing this till it be stilled, and chide thy distrustful heart into believing: "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope in God, for I shall yet praise Him." Though I am all out of tune for the present, never a right thing in my soul, yet He will put forth His hand and redress all, and I *shall yet once again praise*, and therefore, even now, I will hope.—*Robert Leighton.*

## SUMMER SCHOOL FOR CHICAGO S. S. TEACHERS

### Successful Experiment Last Week at Evanston

### OTHER RECENT EVENTS OF CHICAGO

The Living Church News Bureau
Chicago, June 15 1914

THE Diocesan Board of Religious Education organized a Summer School for Sunday school teachers, which met at St. Mark's parish house, Evanston, on June 9th, 10th, and 11th, on very much the same lines observed two years ago by a similar gathering at Emmanuel Church, La Grange. The Rev. James Wise, rector of the Church of the Holy Comforter, St. Louis, conducted the school, and the text-book used was the Rev. W. E. Gardner's *The Children's Challenge to the Church.* The registration fee was $1.50, including the text-book, and meals were furnished at small cost in the parish house. Lodging was secured free for those who came from far, Evanston's hospitally being kindly offered for this purpose. There was a daily celebration of the Holy Eucharist, and each day the morning session of study and instruction continued from 10 A. M. to noon, with afternoon and evening sessions also. Opportunity was given during the afternoon for recreation, as well as for reading. Some ten Sunday schools were represented, and the school, in spite of the intense heat (breaking all June records for over forty years) was greatly enjoyed by all who participated. The Rev. James Wise has been conducting a course of Teacher-Training in St. Louis, with an enrollment of 250 Sunday school teachers.

The Diocesan Board of Missions held its annual meeting for making appropriations and for the appointment of committees, on Wednesday, June 10th, Bishop Anderson presiding. The Executive Committee of the Board, under the chairmanship of Bishop Toll, had met shortly before this date, and had given exhaustive attention to the subject of appropriations. The result was the practically unanimous adoption by the Board of the recommendations made by the Executive Committee. Thus the list of appropriations stands very much as it did last year, with here and there some reductions and occasionally an increase. Holy Trinity, Stock Yards, and St. Philip's, Chicago, voluntarily abolished their requests of former years for appropriations. The Rev. W. S. Pond is priest in charge of both congregations. A liberal allowance was made for the Italian work now being carried on at St. John's, Rees and Vine streets, under the Rev. Joseph Anastasi, and more will be done for the colored work this year than heretofore by the diocese as a whole. The Bishop practically re-appointed the Executive Committee, adding Mr. Charles E. Field to its membership. A number of questions were referred to the Executive Committee, which held its next regular meeting on the following Monday.

Bishop Anderson gave the address of the day at the recent commencement of Waterman Hall, at Syracuse, the Diocesan School for Girls. It was the "silver anniversary" of the school, and the occasion was notable in many ways. A class numbering fourteen was graduated. The total enrollment of the school has been sixty-five for the year, being about as many as could be accommodated. More than half of the pupils have already registered to return in the fall. Only two changes will be made in the faculty for the coming year: Miss Blanche McAvoy, a graduate of the University of Ohio, will have charge of the Science department, and Miss Margaret Thom, a graduate of Wellesley, will have charge of the History and Higher English classes. The Rev. Dr. B. F. Fleetwood has been rector of this successful school since its inception.

A largely attended reception was given at the parish house of the Church of the Atonement, Edgewater, on Monday evening, June 8th, for the rector, the Rev. Dr. C. E. Deuel, who will soon leave Chicago for his new work at Santa Barbara, Cal. Many expressions of regard and of regret were voiced during the evening, and Dr. Deuel leaves his successul work in Chicago followed by the esteem and the prayers of not only all his former parishioners, but of many others, in all parts of the diocese.

Already some of the clergy have begun to take their vacation rest. Dean and Mrs. De Witt have gone North for an automobile trip. The Rev. T. B. Foster is visiting in the East, Mrs. Foster being abroad. The Rev. and Mrs. E. H. Merriman have taken their children to their summer cottage in the North, for a month. Most of the clergy, however, are yet at work, and will not leave for their vacations until July or later. TERTIUS.

OH, THAT we could breathe out new hope, and new submission, every day. Our waters are but ebb, and come neither to our chin, nor to the stopping of our breath. I may see (if I would borrow eyes from Christ) dry land, and that near: why then should we not laugh at adversity, and scorn our short-born and soon-dying temptations?—*Samuel Rutherford.*

## C. B. S. ANNUAL FESTIVAL

The Living Church News Bureau
Chicago, June 15, 1914

THE forty-sixth annual festival of the Confraternity of the Blessed Sacrament was held at the Church of the Ascension, Chicago, on the Feast of Corpus Christi, Thursday, June 11th, with a large attendance. The council met at 10 A. M., in the parish house, and re-nominated Bishop Weller Superior-General, and Mr. Clinton Rogers Woodruff Treasurer-General. The Rev. E. B. Taylor, who has so ably and faithfully served the Confraternity for the past twenty years as Secretary-General, asked to be relieved of the work, and the council accordingly nominated the Rev. C. P. A. Burnett, 552 West End avenue, New York City, Secretary-General. The council was practically re-nominated, and, including the heads of wards, now numbers about fifty members. All of these nominees were elected at the general meeting in the afternoon. The membership of the Confraternity is steadily increasing, and now numbers over 3,000. At 11 A. M. a Solemn High Eucharist was celebrated, with all the beautiful and reverent ceremonial for which the Church of the Ascension is famous.

The rector, the Rev. W. B. Stoskopf, was celebrant, with Dean Larrabee of Nashotah as deacon, and Canon Rogers of Fond du Lac as sub-deacon. Bishop Weller was the preacher, his chaplain being the Rev. F. S. Penfold, and Bishop Webb, who was also present, was attended by the Rev. Dr. Percival C. Pyle, rector of the Church of St. Edward the Martyr, New York City, as his chaplain. The music, which was beautifully given, was Gounod's *Messe Solonelle,* and the well-drilled choir of the parish was assisted by an excellent orchestra of strings and brass, as well as by the organ. The music was directed by Mr. W. H. Knapp, choirmaster, Mr. Lester Groom being the organist. Bishop Weller's sermon was a strong and eloquent presentation of the Sacrificial aspect of the Holy Eucharist. This elaborate and imposing service concluded with a Solemn Procession, and with the Benediction of the Blessed Sacrament, Bishop Weller officiating. There was a large congregation, with a goodly proportion of men, recruited from widely separated portions of the city and suburbs.

At the luncheon in the parish house, after service, some fifty of the clergy and a good many of the lay associates of the Confraternity were the guests. The essay of the afternoon was by the Rev. F. S. Penfold of Racine, and its central point emphasized the importance of the Daily Mass. The paper was of such value that it will be printed by the Confraternity, and will be widely circulated among the clergy of the Church. No one who has not become an associate of the Confraternity of the Blessed Sacrament can have any conception of the spiritual uplift and strength which such membership brings. The daily use of the leaflet of Intercession, which is published every month, and is now in its forty-eighth volume, is of itself a deep source of helpfulness, in widening one's sense of spiritual fellowship, and in reinforcing one's own personal intercessions. To have the privilege of placing some person or some cause before the entire membership of the Confraternity, through the use of this leaflet, each month, or whenever desired, is an invaluable aid which many more of our devout communicants really ought to secure as they try to live the life of Intercession. The expense is but fifty cents a year, and the time required daily is so little, if one has any system of daily personal prayer worth mentioning, that even the busiest persons can readily fulfil the duties of membership. There are now at least three wards of the C. B. S. in Chicago, namely, at the Church of the Ascension, at Christ Church, Woodlawn, and at the Church of the Redeemer. The Ascension ward numbers some sixty members and is the largest in the diocese. It would seem possible, since the Brotherhood of St. Andrew throughout the Church is now working systematically for increased devotion to the Holy Eucharist on the part of men, and since the Brotherhood, while it stresses prayer so earnestly, publishes no such monthly leaflet of suggested Intercessions as does the Confraternity, for many earnest Brotherhood men to join the Confraternity as well, and thus to widen and deepen their spiritual leverage along these most important lines. Any priest-associate will be glad at any time to take up the question by correspondence with any communicant, man or woman.

THE SOUL which gives itself wholly and without reserve to God, is filled with His own peace; and the closer we draw to our God so much the stronger and more steadfast and tranquil shall we become.—*Jean Nicolas Grou.*

### NATIVITY OF ST. JOHN BAPTIST

Lamb of God, to Thee we raise
Hymns of holy love and praise,
For the saint and prophet born
To be herald of the morn.

Like a morning star he rose
Thine appearing to disclose,
Like an ensign lifted high
He declared Thy Kingdom nigh.

Filled with grace and sanctity
From his blest nativity,
He, the new Elias, came
Bearing zeal's most sacred flame.

Kinsman of the King divine,
Greatest of the prophets' line,
Blest forerunner of the Lord,
Who his praises can record!

Mighty preacher by whose word
Souls to penitence were stirred,
Those who long in sin had strayed
Then the call divine obeyed.

Make us, Lord, like him to be
Fearless witnesses for Thee
Faithful unto death be found,
And at last by Thee be crowned.

WILLIAM EDGAR ENMAN.

## WASHINGTON SUMMER SCHOOL

THE Mount St. Alban Summer School for Sunday School Workers met in the Bethlehem Chapel at 4 P. M., Monday, June 8th. An address of welcome was made by Bishop Harding in the name of the diocese. The service was a festival Evensong with music by the Cathedral choir. The Rev. William E. Gardner, general secretary of the General Board of Religious Education, whose offices are in New York, also made an address on Religious Education. During the sessions daily services in the Bethlehem Chapel were as follows: Holy Communion, 7:30 A. M.; Morning Prayer at 11:30 A. M.; Intercessions for Missions, 12 M.; Choral Evensong, 4 P. M.

On Monday the first conferences were from 5:30 to 6:30 P. M. Miss Helen I. Jennings of Pottsville, Pa., spoke on "For Primary Grade Teachers"; Miss Jane Millikin of Baltimore, "For Junior Grade Teachers"; the Rev. Howard W. Diller of Pottsville, Pa., "For Senior Grade Teachers"; the Rev. S. U. Mitman, Ph.D., "For Adult Bible Class Teachers." A reception was held at the Cathedral School for Girls at 8:15, that those attending the summer school might become acquainted.

On Tuesday, Miss Jennings spoke on "The Child's World." Mr. Gardner on "The Making of Modern Crusaders"; the Rev. Geo. C. Foley, D.D., on "The Prayers of Our Lord"; Mrs. John Loman of Pennsylvania, on "The Church Catechism in Diagram"; Mr. Gardner on "Material for Missionary Instruction." There were conferences from 5:30 to 8:30 P. M.

On Wednesday, Miss Jennings spoke on "The World of the Boy and the Girl"; Mr. Gardner, on "Training for Missionary Service"; also, "Wanted: Church Loyalty"; Dr. Foley, "The Prayers of Our Lord; What is Prayer?"; Miss Mary Elsie Viney of Mt. Vernon, N. Y., "The Value of Social Organizations in the Sunday School." At 8:30 P. M., by Dr. Mitman, "A Camping Trip Through Samaria and Galilee."

On Thursday, Miss Jennings, "The World of the Youth"; Miss Viney, "The Value of Social Organizations in the Sunday School"; Dr. Foley, "Answers to Prayer and Their Conditions"; Mrs. Loman, "The Catechism in Diagram, Picture, and Story"; Miss Viney, "Modern Methods in Sunday School Work." At 8:30 P. M., Dr. Mitman, with stereopticon, visited Ephesus, Athens, and Corinth.

On Friday, Miss Jennings, "The World of the Unselfish Life"; Mrs. Loman, "The Catechism in Diagram, Picture, and Story"; Dr. Foley, "The Social Aspects of Prayer"; Miss Viney, "Modern Methods in Sunday School Work."

The school was well attended, members coming from a distance, and was a decided success. The lectures, by specialists in their line, were very helpful and, it may be hoped, will strengthen the Sunday school work in the Church.

NO ONE who has not tried it would believe how many difficulties are cleared out of a man's road by the simple act of trying to follow Christ.—*Alexander Maclaren.*

## BISHOP OF ABERDEEN VISITS HISTORICAL PLACES IN CONNECTICUT

READERS of THE LIVING CHURCH will remember that some time ago there appeared in its columns a description of St. Paul's Church, in Woodbury, Conn., and the Glebe House, in which the first Bishop of the Church in this country, Samuel Seabury, was elected to this office, and whence he was sent to the mother country for ordination. The church, erected in 1785-6, and used for service in the latter year, is still in use. The Glebe House, the residence of the first rector, the Rev. John Rutgers Marshall, until he built another home a short distance from it on the main street, which is still owned by his descendants, is also standing, and in fair condition, being older than the church by several years. In order to put this ancient house, a place which should command the reverence and affection of every loyal Churchman and Churchwoman in the country, in repair and insure its preservation for generations to come, a committee appointed by the Bishop of Connecticut is endeavoring to raise a permanent fund, the interest to be used for this purpose. It is desirable that this fund, which must be at least $2,500, be raised by popular subscription, that it may represent the interest of a larger circle of Church people than if the sum were the gift of a few wealthy individuals, though no gift, small or large, will come amiss.

THE GLEBE HOUSE
Woodbury, Conn.

A new impetus to the interest in this matter of preserving the Glebe House has just been given, in the visit to this historic spot, on Friday, June 5th, of the Rt. Rev. Anthony Mitchell, D.D., Bishop of Aberdeen and Orkney, and his chaplain, the Rev. Charles Richard Davey Biggs, D.D., vicar of St. Phillip and St. James', Oxford, with the Bishop of Connecticut and a number of clergy from the vicinity of Woodbury. As will be remembered, it was to the Bishops of the Scottish Church, the "non-juring" Bishops, that Dr. Seabury was obliged to go for his consecration. The War of the Revolution was over, the American colonies had declared their independence of the mother country, and so, of course, a minister from this country could not take an oath of allegiance to the British crown, and the English Bishops could not consecrate the American. It was by the Bishops of Aberdeen and Moray that Bishop Seabury was consecrated, and it was fitting that when their successor visited this country he should make a pilgrimage to Woodbury and its historic church and Glebe House.

It was a beautiful early summer afternoon and ancient Woodbury, settled in the latter years of the seventeenth century, never presented a more attractive appearance. When Bishop Seabury was chosen, Woodbury was a town of considerable importance. But with the advent of the railroad in the Naugatuck and Housantonic valleys, on either side, some ten miles or more away in either direction, it became less accessible than its neighbors, which soon outstripped it in size and activities. At last the trolley road entered its ancient street, and it was once more easy to visit from the busy outside world. Many of its old houses stand as they did in the days of the early inhabitants; the house lots allotted to some still remaining unoccupied save by the original dwelling, as is the case with the Marshall house. The automobile tourists have learned of this, and pass through there in large numbers. It was by automobile that the distinguished visitors came on the present occasion; others, who had learned of the visit, coming by trolley to join the company. On the rectory the present incumbent, the Rev. Alexander Hamilton, great-grandson of the famous statesman who fell in the duel with Aaron Burr, had hung the flag of Great Britain side by side with the Stars and Stripes.

In the rectory were the original Communion set, flagon, chalice, and paten of ancient pattern, carefully treasured and still used on special occasions. The first place to be visited, after greetings had been interchanged, was St. Paul's Church, where a very impressive service was held. Owing to a slight misunderstanding, neither Bishop had brought his vestments, but they went into the chancel with due reverence, while the Rev. Walter D. Humphrey, Archdeacon of New Haven county, read a shortened form of service, including the Apostles' Creed, the Lord's Prayer, versicles, and collects. The great Prayer Book originally used in the church by the Rev. Mr. Marshall, was used in this service, the Archdeacon reading from it the prayer for the English sovereign. Familiar hymns were sung by choir and congregation. American and English flags, and flowers were used as decorations. At the end of the right hand aisle were the old Communion table, chancel rail, portion of the high pulpit, foot-warmer, chairs and other articles belonging to the church of 1740, when the parish was founded. The glass in the plain windows (there are several of stained glass of much later date) and the hand-wrought nails were imported from England by Mr. Marshall and given to the church.

The rector made a brief address, in which he spoke of the friendship that had existed between the successive generations of the Hamilton and Seabury families, from the time of statesman and Bishop to the present. He was followed by Bishop Brewster, who spoke of the debt the American Church owed to the Church of Scotland for the gift of the episcopate, and of the gratification it was to him to bring the successor of the consecrators of the first American Bishop to the place where he was chosen for that office. True, England later gave the succession through Bishops White and Provost and Madison, but Scotland led the way, and the Glebe House is a Mecca toward which the eyes of all Church folk should turn.

The Bishop of Aberdeen, in the apron and gaiters which mark the office of the Bishop in Great Britain, then came forward. After expressing the great pleasure he felt in being able to make this visit to Woodbury, he said that while the lack of proper vestments was something which both he and the Bishop of Connecticut greatly regretted, it was, after all, more appropriate that this should be so, since it was doubtful whether the consecrators of Bishop Seabury had any canonical vestments. The Church in Scotland was poor and discredited, through having cast in her fortunes with a lost cause, the cause of the Stuarts. She was forbidden to hold services where more than five persons were present, and her Bishops ran great risk of arrest and imprisonment, if of no worse punishment, in consenting to consecrate the American Bishop. The aged Bishop Kilgour had been obliged through his infirmities, to give up most of his active duties to his Coadjutor and successor, Bishop Skinner, in whose private chapel, a room at the top of his house in Aberdeen (still standing) the service was held, and who was the second consecrator. The third was Bishop Petrie of Moray, who went about his diocese on a small pony, and whose grey shepherd's plaid had to take the place of vestments as he performed his episcopal acts. These were dark days for the Church of Scotland, and it was one of the few cheering incidents of that time that this Church could and did, out of her poverty and in her low estate, bestow upon the infant Church in America so great and valuable a gift. Within a quarter-century after the consecration of Seabury, the ban was lifted, and this Church, in spite of her Presbyterian environment, is living and growing in a very satisfactory fashion. Bishop Mitchell also spoke of his satisfaction in ministering at Seabury's altar at the Berkeley Divinity School, Middletown, and in taking part in the ordination services with the successor of Connecticut's first Bishop.

The Rev. Dr. Biggs reminded his hearers that he, as an Englishman and a clergyman in English orders, must also feel pride and gratification in the growth of the American Church, since, though the Church of England could not in the first place give to America the episcopate, she could and did give the Prayer Book and form of Church government and worship, and ordain her clergy, as well as sending missionaries to plant the Church in this western land. At the conclusion of the service with the benediction by the Scotch Bishop, the visit to the Glebe House took place. A path leads down the hill from

the church, through the old cemetery, where, at the back of the church, under a flat table stone recounting his virtues, the dust of the first rector reposes, with the graves of his family about him, and farther away the last resting places of the oldest settlers, coming out opposite the Glebe House. This is a dignified, roomy structure, two stories in height, with a massive stone chimney in the centre. The paneled walls are as they were when the clergy gathered to choose a Bishop, in 1783, and one wishes the walls and hearthstone might speak to tell the story of that gathering. On the other side of the small entrance hall, from which a stairway leads to the upper floor, is a similar room, with a deep closet at one side of the fireplace. At the back of this closet is a panel which, when lifted, discloses the entrance to the secret passage, leading to the cellar, where the first rector, sorely beset by his Puritan neighbors, was wont to conceal himself from them. Tradition has it that a subterranean tunnel led from the cellar to a point some distance away, among the Orenaug rocks, but this is regarded as somewhat apochryphal. A section of paneling in the hall has been removed to show this hiding-place more plainly. On the upper floor are large rooms, with pleasant outlook, and a capacious garret above them. Back of the rooms at the front of the house, in which historical interest centers, is the long kitchen, with its big fireplace and ovens, the pantry, the woodshed and other rooms of similar character. This house belongs to the missionary society of the diocese of Connecticut, to whom it was turned over by the late Bishop Williams, after it was presented to him by the women of the diocese.

It was with great interest and deep emotion that the Bishop of Aberdeen inspected this ancient house, and he heartily endorsed the sentiment of all present, that it would be a crying sin not to take immediate steps for its preservation. From here the party went to the Marshall homestead, where, by the courtesy of the grandchildren of the Rev. John Rutgers Marshall, its present owners, they saw the chair of that rector, in which each Bishop of Connecticut, from Seabury to Brewster, has sat; the letters of orders of Mr. Marshall, signed by the Bishop of London, and of the Rev. Mr. Perry, with Bishop Seabury's signature; Mr. Marshall's surplice, in an ancient hair-covered trunk; his books; the portrait drawn by his wife, of Bishop Seabury; and many other articles of equal interest and value. It was a day to be remembered by all who were privileged to take part in it; and one can easily imagine the material it will furnish for the addresses of the Bishop of Aberdeen and his chaplain when their visit is over and they have returned to their homes across the sea.

## E. C. STEDMAN ON THE PRAYER BOOK

LET me refer to a single illustration of the creative faith of the poet. For centuries all that was great in the art and poetry of Christendom grew out of this faith. What seems to me its most poetic, as well as most enduring written product is not as you might suppose the masterpiece of a single mind, the "Divine Commedia," for instance, but the outcome of centuries, the exposition of many human souls, even of various peoples and races. Upon its literary and constructive side, I regard the venerable Liturgy of the historic Christian Church one of the few world poems. I care not which of its rituals you follow, the Oriental, the Alexandrian, the Latin, or the Anglican. The latter, that of an Episcopal Prayer Book, is a version familiar to you, of what seems to me the most wonderful, symphonic idealization of human faith, certainly the most inclusive and harmonious succession of all the cries and longings and laudations of the universal human heart invoking a paternal Creator. I have in mind its human quality, the mystic tide of human hope, imagination, prayer, sorrows, and passionate expression, upon which it bears the worshipper along and wherewith it has sustained men's soul's with conceptions of deity and immortality, throughout hundreds, yes thousands of undoubting years. The Orient and Occident have enriched it with their finest and strongest utterances, have worked it over and over, have stricken from it what was against the consistency of its import and beauty. It has been a growth, an exhalation to spread over half the world. It is the voice of human brotherhood, the blended voice of rich and poor, old and young, the wise and simple, the statesman and the clown; the brotherhood of an age which knowing little, comprehending little, could have no refuge save in the oracles through which a just and merciful Protector, a pervading Spirit, a living Mediator and Consoler, had been revealed.

This being its nature, and as the crowning masterpiece of faith, you find that in various and constructive beauty, as a work of poetic art it is unparalleled. It is lyrical from first to last with perfect and melodious forms of human speech. Its chants and anthems, its songs of praise and hope and sorrow, have allied to themselves, impressive music from the originative and immemorial past. Its prayers are not only for all sorts and conditions of men, but for every stress of life which mankind must feel in common, in the household or isolated, in national effort, in calamity, and repentance and thanksgiving. Its wisdom is forever old and perpetually new, its calendar celebrates all seasons of the rolling year, its narrative is the simplest, the most pathetic, the most rapturous, and the most ennobling life the world has known. There is no malefactor so wretched, no just man so perfect, as not to find his hope, his consolation, his lesson in this poem of poems.

I have called it lyrical; it is dramatic in structure and effect; it is an epic of the age of faith; but in fact, as a piece of inclusive literature, it has no counterpart. It can have no successor. Time and time again some organization for worship and instruction, building its foundation on reason rather than faith, has tried to form some ritual of which it felt the need. But such a poem of earth and heaven is not to be made deliberately.—EDMUND C. STEDMAN from *The Faculty Divine.*

### A DAY IN JUNE

'Tis a day of unspeakable beauty,
A day when the heart is in tune
With each voice of the woodland creation
From dawn till the blaze of high noon;
When each breath we inhale is suggestive
Of lilies and ferns and wild rose,
And we long for the wings of the robin
To follow him whither he goes.

A day when, though hampered by bodies
That never from earth do arise,
Our spirits, with high aspirations,
Take flight to the far-away skies;
And we burst into gladsome hosannas,
That we are a part of it all,
Of this wonderful plan of Creation
Which sprang into Life at a call.

A day when the grass is as emerald
With softness of velvet, I know,
And the arch of the heavens is sapphire
Amassed with soft billows of snow;
When the woodland is ringing with carols
From throats gay with ruby and gold,
The love songs that never are written,
But adown through the ages re-told.

A day when the meadow is sprinkled
With clover and buttercups bright
When the fields are all dotted with daisies
Like so many stars in the night;
And the bees and the butterflies hover
Amid all the sweetness of day,
And sip of the nectar supplied them
Then flitter and flutter away.

The sun in his own regal splendor
Is majestically wending his way
Adown to the western horizon
There to bid his farewell to the Day;
He has finished his journey through skyland,
Has cheered and warmed many a heart,
Has crowned a June day with his glory,
And now stands about to depart.

Reluctantly now he must leave her,
Day, wrapped in the darkness of night,
The radiant smile of his parting
Illumines the world with its light,
And leaves in its train pearls and rubies,
And amethysts circled in gold,
And crescents and rainbows of promise
And stars for the night to unfold.

ANNA D. D. DIXON.

GOD has a purpose for each one of us, a work for each one to do, a place for each one to fill, an influence for each one to exert, a likeness to His dear Son for each one to manifest, and then, a place for each one to fill in His holy Temple.—*The Bishop of Vermont.*

# Diocesan Conventions

CONNECTICUT and COLORADO both found that they would not be called upon to elect Bishops, a Suffragan in the former and a Coadjutor in the latter, as had been anticipated, the Bishops respectively having withdrawn their requests for such action. CONNECTICUT had the pleasure of receiving the Bishop of Aberdeen and his chaplain. COLORADO had an anxious council by reason of the necessity for investigating reports as to serious impairment of diocesan funds, concerning which a careful inquiry is to be made by a committee appointed for the purpose. WESTERN MICHIGAN took action with respect to its missionary work. WEST VIRGINIA voted against taking its place in the Provincial Synod. The other dioceses took favorable action.

## CONNECTICUT

THE 1914 annual convention of the diocese of Connecticut was by all the 400 clerical and lay delegates in attendance voted a most harmonious and satisfactory one. A few days before the date set for convening, the report had gone abroad that the Bishop would not, as previously announced, request the election of a Suffragan Bishop, and when the Bishop read his annual address the rumor was seen to have been well founded. Relieved of the dread of a prolonged and fatiguing ballotting contest, the convention settled down quickly to business, and with trip-hammer celerity and precision stamped approval or disapproval upon the many routine resolutions, accepted reports, and, after some delay, elected its Standing Committee and clerical and lay deputies to the primary synod of the First Province, taking meanwhile a delightful rest from business to welcome its two distinguished British guests, the Lord Bishop of Aberdeen and his eloquent chaplain, Dr. R. Davey Biggs, vicar of SS. Philip and James' Church, Oxford.

The preliminary conferences held in connection with the convenoin proved most interesting and profitable. On Monday, June 8th, at St. John's parish rooms. Bridgeport, a joint conference of the Sunday School Commission and the Commission on Work Among Young Men and Boys was held. The Rev. Lester Bradner, Ph.D., gave an illuminating outline of the work and plans of the General Board of Religious Education. The subject "Our Work Among Young Men and Boys" was opened up by F. S. Kenyon, and much helpful material was brought forward by other speakers. The conference supper was held at St. Luke's parish house. At the evening session the Rev. Dr. Goodwin told of the endeavor of the commission to secure a lake-side or hill-top site where could be established a permanent diocesan center for vacation work. After a mission play, "The Gift of Life," and an inspiriting talk by the Rev. G. W. Davenport, secretary of the New England Department, the conference closed.

At the diocesan missionary conference, held at Trinity Church, Tuesday morning, the Bishop presided. The topic "Missionary Literature for the Sunday school" was assigned to the Rev. Prof. Anthon T. Gesner, who called especial attention to the publications of the Church Publishing Co., Hartford, and read some of the titles. The Rev. O. H. Moore, superintendent of Rural Work in the Methodist Episcopal Church, compelled scores of his hearers to envy the country parson, because of his opportunities to do Christian work through social means. Deaconess Goodwin of Hartford and Mrs. John A. Ely of St. Mary's Hall, Shanghai, aroused in many shame and regret for past indifference to missions.

The convention was opened on Tuesday afternoon.

Concerning his withholding his request for the election of a Suffragan Bishop, Dr. Brewster said: "Very recently and most unexpectedly I have been appointed a member of a deputation to be sent to European and Eastern Churches to invite their participation in a World Conference for the consideration of questions of Faith and Order. Upon the results of this mission abroad the possibilities of the movement for a World Conference must in large measure depend. There has been urged upon me the acceptance of this appointment. While it promises to be an interesting and honorable duty, it will not be a pleasure trip. It cuts across cherished plans and purposes of mine. It will necessitate an absence of three or four months from the middle of August. To this absence the Standing Committee has given consent. In the event of my going, provision would be made for ministration of Confirmation in the few instances where it has been requested or may be desired before autumn. More perplexing has been the complication touching upon the election of a Suffragan Bishop. Were one elected, the confirmation of the election would not be possible before my departure. Nor ought the person so elected to be obliged to wait until my return."

The Bishop called attention to the canonical requirement that in every parish there be kept an accurate roll of the legal members of the parish. Neglect to comply with this allows petty contention in parishes to the lowering of efficiency. In concluding, the Bishop touched upon the social service of the Church, pointing out that the Church should always bear witness on behalf of righteousness and against social injustice, as against all wrong. The Church is to embody, and ought to illustrate the social idea which is essential to the Gospel of the Son of Man.

It was voted, upon motion of Dr. Harriman, to accept the action of the General Convention of 1913, placing the diocese of Connecticut in the First Province. The acceptance of the amended report of the committee on Constitution and Canons gives permission to parishes that so desire to provide, by special vote, that vestrymen chosen at any specified time shall be divided into classes, holding office for one, two, or three years, thus allowing parishes to free themselves from the inefficient, and to use more of their eligible men.

On the evening of June 9th, at the Stratfield Hotel, was held the diocesan dinner. After dinner the Bishop introduced the speakers: The Rt. Rev. Anthony Mitchell, D.D., the Rev. Dr. R. Davey Biggs, Mr. Schuyler Merritt, and the Rev. W. Stanley Emery. Scotch, English, and American wit flashed as far as the smoke-laden atmosphere permitted, and the dinner was reckoned among the good things attained in this life.

On Wednesday morning was held the corporate Communion of the convention and the offering at that service will be sent to Aberdeen Cathedral for Seabury Memorial Chapel.

At 10 o'clock business was resumed. After the Rev. A. P. Greenleaf had reported for the Sunday School Commission, the Lord Bishop of Aberdeen and his chaplain entered the convention and were escorted to the chancel, where Bishop Brewster formally introduced Bishop Mitchell to the convention. Dr. Mitchell, in his address, dwelt upon the debt of gratitude that his Church owes the American Church, because with Seabury's consecration came the mending of the fortunes of the downtrodden and depressed Scottish Church. He complimented the American Church upon its enthusiasm in social work and its missionary zeal. Dr. Biggs made a deeply suggestive address upon the rare opportunity that America has in leading the whole world in the search for God and Godlikeness.

Mr. Monell Sayre of New York explained the proposed pension system, and the convention placed itself on record as in favor of such a scientific system of caring for aged clergymen.

The elections were as follows:

Standing Committee—Rev. Dr. Samuel Hart, Rev. Dr. Storrs O. Seymour, Rev. J. C. Linsley, Rev. M. G. Thompson, Rev. George T. Linsley.

Deputies to the Primary Synod of the First Province—Rev. Dr. E. deF. Miel, Rev. Dr. James Goodwin, Rev. Dr. Samuel Hart, Rev. J. Eldred Brown; Messrs. Burton Mansfield, H. H. Heminway, Charles A. Pease, Charles H. Tibbits.

## WESTERN MICHIGAN

AMONG the resolutions which carried were the following: A resolution that the Board of Missions be authorized to adopt and adapt the "Mankato plan" as far as practicable; another that the biennial conferences of the clergy be revived; that this convention concur in the action of the diocese of Michigan suggesting that the office of Secretary of the Fifth Missionary Department be dispensed with.

The fortieth annual convention assembling in St. Luke's commodius parish house, Kalamazoo, June 9th, was characterized by prompt dispatch of business, notwithstanding the extreme heat.

After the initial organization and presentation of credentials at 7:20 P.M. the Diocesan Men's Club enjoyed their annual dinner, served in the refectory by the ladies of the church. The rector, the Rev. Frank Roudenbush, introduced Mayor Alfred B. Connable, who welcomed the convention, "though he, a Presbyterian, felt like Daniel in the Episcopal lion's den. When he saw the lions licking their chops he thought there would not be any after-dinner speech from him." Bishop McCormick was introduced by the president of the club, Mr. William Hatton of Grand Haven, who pointed out that the twenty-five clergymen of the diocese could not possibly reach either the 20,000 scattered constituents of the Church or a fraction of them, and it was absolutely necessary that laymen become lay readers and assist in this tremendous work. Every church could well follow the example of Trinity Church, Niles, and produce a band of lay readers who would help their rector to extend the influence of the Church to neighboring towns. The Rev. George Huntington was commended for what he had accomplished. The Bishop

thanked the club for providing him with a secretary. Mr. Harry L. Pierson, president of the Diocesan Men's Club of Detroit, told how their first club died of indigestion from overeating and the present successful organization dated from 1908 having three hundred members, dues $10 or $4, to provide salary of Bishop's secretary, rent of room down town, and to send advisory committees to country vestries. The club provides twenty-five lay readers who, besides keeping open old missions, have opened three new ones. When Bishop Williams wants anything he says "Let George do it," referring to the Diocesan Club. "George" has started a building and loan association and has been financing the diocesan paper. Bishop Israel of Erie brought the greetings of the baby diocese of Erie. He could boast of having fifty lay readers. Father Victor von Kubinyi said he had twins which needed immediate attention: Trinity Church, South Bend, with 317 Hungarian peasants, and Trenton, N. J., just organized. In South Bend he ought to purchase a lot in a convenient location at once and the congregation would do the rest. A million and a half of his countrymen were almost entirely deprived of religious services.

At the business session on Wednesday, the Rev. F. O. Granniss moved that the Canon on Marriage and Divorce be printed on cardboard and displayed in the vestibule of every church and mission of the diocese for the instruction of the younger members of the Church. The resolution failed of passage by a small vote.

The report of the Board of Missions of the diocese was read by the secretary, the Rev. G. P. T. Sargent, and showed that the clergy of the diocese had been very active during the past year; the Sunday school Lenten offering had been satisfactory; St. Paul's, Dowagiac, now owns one of the largest churches in that city; and its rector, the Rev. George Huntington of Niles, deserves the thanks of the whole diocese. The report of the Committee on the State of the Church was read by Dean White showing that sixteen Sunday schools in the diocese finance themselves, thirteen out of the sixteen churches reporting, use the duplex envelope system, and suggesting that all Church treasurers ought to be bonded, and delegates be elected at parish meetings whose duty it should be to represent the Church in civic and community social service work of all kinds. The Committee on the Bishop Gillespie Memorial advocated that a portrait of the late Bishop be secured as soon as possible but that any general observance in connection with the age of the diocese, be postponed until the fiftieth anniversary in 1924.

The reading of the Bishop's address was punctuated with applause when he touched in a happy vein on lay and clerical shortcomings, and then efficiency in Church administration. "We are all sick and tired of administrative inefficiency, whether among the clergy or the laity." The credit of every parish should be gilt-edged. Its business rating should be A1, its books and accounts always open to inspection. A man should not cease to be a good business man when he becomes a vestryman, and clergymen ought not to complain about compiling an annual report when so many business firms require a quarterly or monthly report. "How many of the methods, the transactions, and reports of our vestries would meet the minimum requirements of an efficiency engineer in any department of organized industry?" There is one clergyman to every 40,000 population. Surely no man needs to leave the diocese in order to look for work. "In ten years time the number of Sunday school scholars has only increased fifty. Does it mean fewer children, lack of parental authority, or that we fail to make our Sunday schools interesting? These questions should receive our serious consideration."

The news that St. Mark's, Grand Rapids, and St. Thomas' Church, Battle Greek, had overpaid their apportionments was received with applause.

Election to the Standing Committee resulted in the return of all members except that in place of Rev. F. R. Godolphin (now of the Chicago diocese), Rev. Frank Roudenbush of Kalamazoo was elected; and the Hon. W. J. Stuart refusing reëlection, was succeeded by Mr. Thomas Hume of Muskegon. The only changes in the Board of Missions were the election of Rev. Frank Roudenbush in place of Rev. F. R. Godolphin, removed; Mr. W. J. Reynolds in place of Mr. E. C. Leavenworth, deceased, and Mr. J. C. Barrett in place of Mr. E. H. Hunt, who was unable to attend.

The following were elected deputies to the Provincial Synod: The Very Rev. Francis S. White, the Ven. D. C. Huntington, Rev. G. P. T. Sargent, W. J. Lockton, Hon. W. J. Stuart, Hon. Jacob Kleinhans, Dr. C. E. Hooker, and H. C. Angell. The alternates were Rev. George Huntington, Rev. Dr. James E. Wilkinson, Rev. L. R. Vercoe, and Rev. Frank Roudenbush, Mr. M. P. Carney, F. G. Row, Frank Fuller, and H. P. Lewis.

The changes in the Trustees of the Association of the Diocese were the election of Rev. G. P. T. Sargent in place of Rev. F. R. Godolphin removed, and Rev. George Huntington in place of Rev. William Galpin, not eligible because not at present a member of the Board of Missions.

The features of the convention itself were the addresses of the three visiting clergymen, Bishop Israel, Dr. Faber, and Rev. Stanley S. Kilbourne. Bishop Israel proved conclusively that the subject of pensions, whether in the Church or out, had been in a chaotic condition until Bishop Lawrence took the helm. "Accrued liabilities" is the rock upon which all pension systems split sooner or later. This must be looked after first, but it would be impossible to raise the sum, which in our case is $49,000,000, nor half the sum. Hence if the clergy would accept whatever sum might be raised (say $3,500,000) as back pay ($350 apiece) and give a receipt in full, the Church could attack the question of devising some general system to take care of present and all future clergymen who deserve pensions. It has been found that an assessment of 7½ per cent. on every diocese, based on the amount of all salaries paid to clergymen, would provide proper pensions for the aged and infirm clergy and their widows and orphans. But as time goes on and the Church grows, this will increase. What is to be done? The same thing must be done as in the case of the accrued liabilities already mentioned. Mr. Monell Sayre says, "Accumulated wealth must take care of accumulated liabilities." The larger the Church, the greater the wealth, and the greater its ability to give.

The Rev. S. S. Kilbourne told about the opportunity of doing Church work among students in university towns by opening buildings which would serve as social and religious centres; and advocated greater interest in Sunday school work.

Dr. Faber said that discoveries about missionary methods were likely to make one gloomy, but he had found things to be thankful for in his work. In olden times the vestry of St. John's used to have a meeting before convention time and make up all missionary budgets out of their own pockets while the congregation itself gave almost nothing. Since the congregation had been called on, missionary offerings had increased from $900 to $2,450. He has been accused of "preaching the notices," but he has changed the church from a private club into a generous and public-spirited organization by getting the people themselves interested in missions.

## COLORADO

THE meeting of the council was anticipated with much interest for two reasons; firstly, that the Bishop's health had caused him to request the election of a Coadjutor, which request he had since withdrawn on the advice of his medical director, and secondly, that startling rumors had been voiced in the secular press and copied in many parts of the country regarding the condition of the diocesan funds. However, these anticipations were disappointed in large measure, and the council met and went away in unusual tranquility; the Bishop presiding with his usual vigor. The report of the auditors who are looking into the financial affairs of the diocese is not ready, and when presented to the chapter it will be referred to a committee appointed by the council. This committee consists of three laymen and two presbyters, and is presided over by the Bishop. For a year at least it will administer all the finances of the diocese, but its existence will be referred to vote at the next annual council, when it is intended that its numbers be reduced, that one presbyter only shall be included, and that it shall be made a permanent body. This action, taken at the instance of Mr. A. D. Parker, under advice of prominent lawyers and business men, necessitated many changes in the canons and constitution of the diocese, and these cannot go into effect within twelve months.

The alarming rumors concerning the diocesan funds began to become insistent when Wolfe Hall, the school for girls, was closed a year ago. The failure of an investment company to comply with the terms of its lease deprived the funds of valuable rents and left them with heavy taxes to pay. When the company proceeded further to sue the diocese for $15,000 which they had paid in consideration of the leases, and placed an injunction upon the diocesan income until this sum was paid them, feeling ran high and a thorough investigation was demanded. The chapter has thus far resisted the repayment of the $15,000, and the investigation, which is not completed, shows that the various funds are involved and complicated, but that the valuable properties of the diocese are not seriously and irretrievably impaired though they have suffered largely through the general financial depression.

The Bishop's address commented on labor troubles, especially in Colorado, adverted cheerfully to the progress made in the diocese as encouraging in such a period of depression, and asked for a committee on Wolfe Hall, advocated the adoption of the Provincial System, and very strongly urged the Church Pension Fund.

The following names were presented for the Standing Committee: Dean Hart, Rev. C. H. Marshall, Rev. H. S. Foster; Messrs. Parker, Pershing, and Rettle, and these were elected. The Provincial System was adopted. The other business of the council, and the Woman's Auxiliary in the missionary meetings were all very successful, the Bishop of Salina, as well the Bishop of Colorado, speaking and preaching at the various services and meetings with much eloquence before crowded congregations and audiences.

## WEST VIRGINIA

BY non-concurrence of the laity, guided by the adverse judgment of the Bishop Coadjutor, who viewed the Provincial System unfavorably, West Virginia decided against taking its part in the Province, the clergy voting favorably and the laity

unfavorably in a vote by orders. The sessions of the convention were saddened by the absence of Bishop Peterkin, who was in too feeble a state of health to permit his presence. The following resolution was adopted and ordered to be telegraphed to Bishop Peterkin, this being the first time in the history of the diocese that he has not been present at the meeting of council: "Council is deeply grieved by your absence. We pray for the renewal of your strength."

The council was in session from Wednesday of last week till Sunday night at Trinity Church, Morgantown, Bishop Gravatt presiding. Bishop Peterkin's address was read by the secretary of the council, the Rev. R. D. Roller. One encouraging feature brought out was that there is at present only one vacant place in the diocese, and that has good prespects for being filled shortly. The question of clerical pensions was brought up, and a committee was appointed to study the question and make a report as to the proper attitude to be assumed by the diocese in regard to the matter, and especially in regard to the plan proposed by the commission appointed by the General Convention.

The Standing Committee elected is composed of the following: the Rev. Messrs. G. A. Gibbons, J. S. Alfriend, J. W. Ware, and Judge Frank Beckwith, and Mr. James Grantham. Other diocesan committees were elected and a resolution was passed that the diocese should raise the sum of $500 annually for the Virginia Education Society, on which many candidates for Holy Orders from West Virginia are dependent for aid in securing a theological education.

At luncheon a most touching tribute was paid Bishop Gravatt. It being the fifteenth anniversary of his consecration as Bishop Coadjutor of the diocese Bishop Peterkin had requested Mr. Joseph Brady of St. Matthew's Church, Wheeling, to raise a purse among the laymen of the diocese for Bishop Gravatt, which request Mr. Brady gladly complied with. After the luncheon, having first paid a loving tribute to the revered Bishop of the diocese, who originated the plan, he presented a purse of $6,000 to Bishop Gravatt, contributed by Bishop Peterkin and the laymen of the diocese, as a token of their love for and appreciation of the Bishop Coadjutor. Bishop Gravatt was as much surprised as were the various clergymen present, few of whom had any knowledge of what was being done. Bishop Gravatt found it hard to control his emotions sufficiently to respond to this splendid testimonial. Not a single layman who was asked to give failed to respond generously. A missionary service was held Thursday night at which addresses were delivered by the Rev. J. T. Carter and the Rev. C. B. Mitchell.

On Friday the report of the committee on constitution and canons on a proposed amendment giving proportionate representation to the various parishes in the meetings of the diocesan council was amended and returned to the committee for further consideration. Debate on the question of joining the Province occupied the greater part of the day. A resolution to postpone consideration for a year was lost. A resolution offered by Dr. G. A. Aschman of Wheeling, to the effect that the diocese join the Province but reserve the right to withdraw at any time was at last voted upon. Addresses in favor of joining the Province were made by the Rev. J. S. Alfriend, Rev. Jacob Brittingham, Rev. Dr. Scollay Moore, Rev. R. D. Roller, Rev. Charles C. Durkee, and others. The resolution to unite with the Province was carried by the clerical vote but lost on a vote by orders by the non-concurrence of the lay vote. The vote stood:

Clerical, Ayes 13, Noes 10.

Lay, Ayes 6, Noes 11.

Just before the vote was taken Bishop Gravatt was asked by some of the delegates to express his sentiment toward the proposal and he complied, his sentiment being distinctly unfavorable. His chief fear seemed to be that the Province would multiply expensive machinery and organization, thus adding a financial burden to the diocese which might interfere with the raising of the diocesan missionary apportionment, or interfere with the proper support of missionary effort. Had it not been for this unfavorable expression from the Bishop it is very probable that a majority of the laymen would have united with the clergy in taking favorable action.

At the evening service Friday Bishop Israel, of Erie, addressed the council on the subject of Clerical Pensions, and later held a conference with various members of the council on the same subject. Council adjourned Sunday night when the final sermon was preached by Bishop Gravatt.

### FOND DU LAC

BEGINNING with an ordination to the diaconate and to the priesthood, with sermon by the Rev. Graeme Davis, the council held its one-day session on Tuesday, June 9th. There was no legislation of general importance.

The Bishop, in his address, referred to the death of the Rev. Wm. Dafter, D.D., a priest who spent a full fifty years' ministry in the state of Wisconsin. The Bishop reported the admission of seven men as candidates for holy orders, the ordination of seven deacons and six priests during the year. The address concluded with an earnest appeal to the diocese to raise the full apportionment for the General Board of Missions.

The Rev. Stanley Kilbourne, secretary of the College Department of the General Board of Religious Education, made a brief address to the council with special reference to the work of the Church at the State University at Madison. He made a strong plea that the two Wisconsin dioceses stand back of the work there and that the council of the diocese of Fond du Lac should raise the small apportionment allotted to it for the support of the work of the G. B. R. E. A resolution promising such support was passed.

There was little change in the elections, Mr. C. R. Keith of Oconto taking the place of Mr. J. B. Perry on the Standing Committee. At midday the council was entertained at lunch on the garth by Dr. and Mrs. B. Talbot Rogers. On Wednesday morning the annual conference of the Bishop and clergy was held in the Cathedral.

### NEW MEXICO CONVOCATION

THE convocation of the missionary district of New Mexico, which met on June 2nd and 3rd at Albuquerque, was unique in being the first convocation of the district held since 1911, the interval being due to the vacancy in the episcopate. At the opening a sermon was delivered by the Rev. Henry Easter on "The Kingdom of God."

The Bishop began his address with a eulogy of his predecessor in office, the Rt. Rev. John Mills Kendrick, D.D. "Evidence," he said, "of the courage, the patience, and heroic faith of this stalwart man of God meets me on every side, as I go here and there in the district. Simple as a child in his nature, firm as a rock in his convictions, loyal to the last degree in his friendships, he was beloved by his clergy and laity, and held in affectionate esteem by the citizens of the state in general." The Bishop outlined a plan for establishing three archdeaconries for promoting the efficiency of the work.

A large part of the time of the convocation was taken in revising its canons. The interesting story of the success after a struggle of more than thirty years for a constitutional amendment whereby missionary districts were granted the suffrage in the House of Deputies was told by Hon. L. Bradford Prince, one of the senior lay deputies. The convocation gave an afternoon to its work on behalf of religious education, while the Woman's Auxiliary and the Junior Auxiliary were in session with the convocation on another afternoon, and conferred together in regard to work. Among the appointments and elections were the following:

Archdeacon of New Mexico, the Ven W. E. Warren, B.D.

Council of Advice, the Rev. Henry Easter, Chairman, El Paso, Texas; the Ven. W. E. Warren, B.D., Albuquerque, N. M.; the Rev. W. K. Lloyd, D.D., Fort Bayard, N. M.; Mr. J Stoney Porcher, El Paso, Texas; Mr. David McKnight, El Paso, Texas; Mr. Henry Bowmann, Las Crucis, N. M.

Delegates Provincial Synod, Ven. W. E. Warren, Albuquerque, N. M.; Rev. Henry Easter, El Paso, Texas; Rev. W. K. Lloyd, D.D., Fort Bayard; Rev. R. C. Gildas-Taylor, Marfa, Texas; Hon. L. Bradford Prince, Santa Fe, N. M.; Col. W. A. Flemming-Jones, Las Crucis, N. M.; Hon. R. H. Parsons, Fort Sumner, N. M.; Mr. David McKnight, El Paso, Texas.

### RELIGIOUS EDUCATION IN THE SECOND PROVINCE

(*Continued from page* 271)

done in various parts of the Province, and that the Provincial Board of Religious Education woud serve an important end by collecting and comparing reports of such undertakings and supplying helpful information to others having similar purposes.

The sub-committee on Religious Education in the Home reported that a course of lessons is in preparation to be used with children who cannot go to Sunday school. The course fits into its place in the Standard Curriculum of the General Board, and the subject matter is the Life of Christ, following the Christian Year and taught by the Gospels of the Sundays.

The sub-committee on Missions advocated the extension of the joint presentation service idea in connection with the mite-box offerings for missions. It was suggested that instead of rewards to the Sunday school having the largest offering, or the largest *per capita* offering, it would be fairer to offer a reward to the school that has the largest percentage of its enrolled scholars contributing to the offering, and to the school showing the largest percentage of increase in the amount of its offering. This would give schools composed largely of children of small resources, equal opportunity with others.

A form of canon on a Provincial Board of Religious Education was prepared, to be submitted to the primary Synod of the Province, which is to be held in Brooklyn in October. A committee was appointed to confer with those who are preparing similar canons on Missions and Social Service.

# SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

### THE COLORADO SITUATION

SOME readers of this department have asked why nothing has appeared in it with regard to the situation in Colorado. To them I have been compelled to reply that the events there were such that they could not be properly handled in a department the copy for which is prepared so many days in advance of the date of publication. In the second place, the editor of THE LIVING CHURCH has treated the matter as current news, as it should be. When the proper time comes, the editor of the department may have something to say.

As a matter of fact, unfortunately there is nothing new in the situation. It is the same old story of bitter conflict in which the interests of the great third party are entirely overlooked. What we need in this country more than anything else is for the newspapers and for organizations to emphasize the rights of the public. We have organizations of capitalists, we have organizations of labor men, and there is an organization of capitalists and labor men who occupy toward each other a position of armed neutrality; but there is no organization and there are very few newspapers that study the situation from the people's point of view. The great need at the present time is for a keener appreciation of the fact that in every such conflict the people suffer most, not only in the immediate results but in the remote ones.

While on this subject, it may be pertinent to observe that the department can only deal with a limited number of questions, and it has been the purpose of the editor, of course with exceptions, to touch upon those which represented something new or which illustrated some important achievement, especially on behalf of the Church.

### WORK OF THE LONG ISLAND COMMISSION

In its last annual report the Social Service Commission of the diocese of Long Island pointed out that "Social service is community service as distinguished from the service to individuals. The aim of social service in the Church is to relate the individual members and the Church to the community. It seeks first to know the community, its needs and its weaknesses, and then to improve the conditions, either by increasing the efficiency of some organization already in the field, or through coöperation with other social agencies, or by inaugurating a new agency. Social service is parochial in that it tries to relate a parish to its town or section of a city; it is diocesan in that it aims to relate the diocese to the state in which it lies; it is general in that it seeks to organize the whole Church for action along national lines."

The commission therefore set its field secretary to visiting all the parishes in the diocese. His task has been to take counsel with the individual rectors in regard to their local problems, both with the idea of learning from them the valuable lessons which many of our clergymen have to teach, and of giving to them some suggestion as to how to make their churches more vital factors in their respective communities. In the words of the report:

"Such work, if effectively done, requires more time than individual members of the committee can give. Such visits must be followed up with correspondence, which is a task by itself. With the spread of social service it is becoming increasingly evident that there is danger of duplication and overlapping in all communities. A clearing house for social workers is therefore needed. In Brooklyn the heads of the various social agencies have come together for team work. If our committee is to take an active part in this new development, we must have some representative who has the time to enter into the conference of those workers and be a vital part of their team play. For these reasons we ask the diocese to renew the appropriation which it voted us last year for the employment of a field secretary."

### SCHOOL SUPERINTENDENTS ON SEX HYGIENE

At the recent meeting of school superintendents at Richmond the following resolution on the subject of sex hygiene was adopted:

"*Resolved*, That we recognize fully the importance of the proper teaching of sex hygiene, but we believe that the ideal place for giving such instruction to be the home; we believe the school should be willing and anxious to help the home in this matter as best it can, if instruction in sex hygiene is to be given in school by teachers specially qualified for such work."

It was in the nature of a compromise between two strongly conflicting views.

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THE JOINT COMMISSION on Social Service is trying to devise an apportionment plan by which its work will be supported by the various provinces, dioceses, and parishes throughout the country. Until a definite plan is worked out, however, the Commission will have to depend, as in the past, upon subscriptions. The treasurer is William Fellowes Morgan, and he will be glad to have volunteer contributions in any amount from those who are interested. He may be addressed at the office of the Commission, 281 Fourth avenue, New York.

It would be a work of supererogation to point out to the readers of this department the necessity for sustaining work of this kind.

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MASSACHUSETTS, New York, Ohio, Wisconsin, and Kentucky, have now the best child labor laws in the country. In these five states, nearly all the provisions of the National Child Labor Committee's uniform child labor law have been enacted and each of them has in one point or another established a higher standard. Ohio has just set a general fifteen year age limit for boys and a sixteen year age limit for girls. New York has included a clause regulating agricultural labor. Massachusetts is the first to require employment certificates for all working under twenty-one. Wisconsin and Kentucky forbid newspaper selling and other street trades for girls under eighteen, and Kentucky forbids such labor for all boys under nineteen years.

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THE ST. LOUIS Pageant and Masque was a representation in dramatic form of the leading incidents in the romantic history of that city. It was given in the natural amphitheatre at the foot of Art Hill in Forest Park. The Masque was prepared for the occasion by Percy MacKaye. It was entitled "St. Louis: a Civic Masque" and was an idealization of civic progress, culminating in a great league of cities for the achievement of the highest civic ideals. The event was a strikingly interesting one and ought to mean much for the upbuilding of a sound public pride in that city.

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THE TRAVELLING EXHIBIT which the Joint Commission on Social Service prepared in connection with the exhibit at General Convention was again displayed at the Primary Synod of the Seventh Province at Muskogee, Oklahoma, in January and at an exhibit at Madison, New Jersey, and at a parish exhibit at Holy Trinity Church, Brooklyn. There are numerous applications for the charts from dioceses for use in connection with conventions. Information concerning this exhibit may be had at the office of the Commission, 281 Fourth avenue, New York.

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IN AMERICA five states have night-work prohibition laws. Only last year this protective measure was put on the statute books of Pennsylvania and Nebraska, while a similar law has applied to manufacturing establishments in Indiana for a decade and more. But in Massachusetts alone, where this measure was enacted a quarter of a century ago, do we find enforcement for a long period of time covering the majority of work places where women are employed. New York's law is running the gauntlet of the courts.

# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published

## SERVICES AND SERMONS

*To the Editor of The Living Church:*

IN your issue of June 6th Mr. Wilson H. Pile in commenting on my short article, "Sermons and Sermons," proves himself quite an adept at reading between, above, and below the lines—reading, in fact, every thing but the lines. He begins by saying, "The writer . . . comes to the usual though false conclusion that people go to church for the pleasure of the walk home, or to quiet their conscience if it should reproach them for neglect of Church attendance."

There was no such conclusion aimed at or suggested. The mode of procedure used to arrive in or return from church was not hinted at, as it had nothing to do with the subject, nor were the men in question even accused of having consciences of any kind. "The Sunday roast dinner," to which he alludes later, and which is little now-a-days but a venerable tradition, was certainly not given nor thought of as a reason for a fifteen minutes' sermon.

Neither was there an expressed or unexpressed desire for a shortening of the service. No Churchman is so easeworn that he does not enjoy and feel quieted and rested in mind and body by the beautiful words of the Prayer Book.

The little article was only intended as an appeal to our clergy to give to mind-tired business men, a few clear-cut, carefully chiseled-out sentences that would convey to their listeners some thoughts or train of ideas, which would help their Christian life through the following week.

Every one knows that a good, pointed, fifteen minutes' sermon is much harder to write than one of indefinite duration. The more credit then to the clergy who have the patience and take the time to prepare them.

STEVENS TAYLOR.

Macon, Ga.

## THE FOURTH OF JULY SERVICE

*To the Editor of The Living Church:*

IN THE LIVING CHURCH for June 21, 1913, appeared an article under the title, "An Official Office for the Fourth of July." It ended with the question, "Can any liturgical scholar tell?"

This question was answered by Rev. George W. Shinn, a priest of the Church and a "liturgical scholar," in a letter published in the *Churchman*, June 12, 1909.

I enclose two paragraphs from Dr. Shinn's letter, which I did not send last year because my files were not accessible at the time:

> "This service was not retained in the Prayer Book as finally adopted. Bishop White, although in favor of using it himself, considered the feelings of many who had not espoused the cause of the colonists and thought it should not be retained as a compulsory part of the book."
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> * * * * * *
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> "This Special Thanksgiving in the Proposed Book was probably written by Dr. Smith Provost, of the University of Pennsylvania. He was not, at first, favorable to the Declaration of Independence, but as the struggle went on was convinced of the justice of the American cause, and set forth his convictions in the good words of the Special Thanksgiving. The word 'science' in the closing part did not have in that day the somewhat technical meaning now associated with it, but stood as the equivalent of learning in general. It would probably be better to say 'the advancement of religion, liberty, and learning.'"

Very truly yours,

A. L. WOOD.

Wellesley, Mass., June 9, 1914.

## WOMAN AND MARRIAGE

*To the Editor of The Living Church:*

UNDER the excuse of a gloss on the question of Miss Gabrielle Weeks, which I quote, I wish to file a caveat to a general misassumption commonly made as to the meaning of love. Miss Weeks says:

> "Another thing, wouldn't it be more sensible to say 'Do you love,' etc., instead of 'Will you love,' since people have no right to marry unless they love each other at the time of marriage? And besides it is an impossibility for anyone to promise future love."

This is also amusing. Inasmuch as the Church is well warranted in the assumption, that the presence of the persons to be joined together signifies a present love—another assumption would arraign them of an unworthy entering that estate, otherwise than as God's word doth allow—it would seem that the determination of the future attitude of the persons is the intimate business of the priest! But the ictus of the fault lies in the last statement. I deny this. I will confidently assert, that where marriage was entered into with a present love, and the will to love has been cherished, that love has persisted, often after every honorable trait of character has been lost. Your critic questions this expression from a modern point of view. Her error is primarily one of diction. Love from the modern point of view is an affection of emotion; according to the early point of view it was a disposition of the will. To love did not express in old English so much a state of mind as an act. "To love" meant not to be affected by another, but to do the deeds appropriate to the lover, to set in order a series of loving acts.

Further I never have sensed the word "obey" in the harsh meaning its critics assume. It means to attend to the husband as the legal and spiritual head of the house. This engagement rests on the legal fiction that man is so head, and is cogent in law, if not in fact, until by judicial decision or legislative enactment society determines otherwise. Indeed I am so depraved as to hold this to be a man's civilization; and my imagination is so limited that I find it impossible to conceive any civilization otherwise ordered. Still this is a personal view which I fancy the editor of THE LIVING CHURCH would (for publication), soundly repudiate.

And may I add another bit of private opinion—begging the editor to insert the same to preserve the peace of mind of an old fashioned fellow? Language is putting on crimps and curl papers; it is the feminizing of speech, which is manifesting itself in the perversion of words from their historical and original meanings as qualifications of objective acts and of volitional intentions, to spineless subjective and emotional contentions, that is playing havoc with our thinking. Women are spoiling language because men are too busy doing the drudgery of the economic housekeeping of society to talk. Contrast a bit of fifteenth century English with that of today. The former is lithe, athletic and exudes will; the latter is soft, buxom, jelly-fishy, and smells of rose leaves. A fifteenth century writer would have rubbed his eyes and asked of the above quoted excerpt, "Pray tell me, what does it mean?"

OSCAR WOODWARD ZEIGLER.

Baltimore, Md., June 6, 1914

## AN ORGANIC SOCIETY

*To the Editor of The Living Church:*

WHAT constitutes an organic society? Is it not essential that it should be composed of organic units? What is an organic unit? Is it not a unit that has ends common to the lives of its members? A unit that is held to those ends by a recognized authority? For example, a family is the organic unit of the state. It has its common interests and it has its recognized authority.

Are there not institutions, which have an appearance of unity, but which lack organic unity because they lack a basis in organic units? Such an institution may be compactly organized, but may be lacking in a partnership feeling, due to the lack of the training of its units in common interests under a recognized authority.

How, then, may it be known whether an institution is organic or not? Is it not by the answer to this question: Is there genuine participation in paramount ends? Is that society organic which has no basis in organic units trained by common hopes, fears, sorrows, fortunes, and ambitions, under a recognized authority?

The Episcopal Church has its groups, its great parties. One party stands for a developed sense of individual responsibility, for a real liberty, for a protest against abuse of an authority that it yet recognizes. Another party stands for a recognition and emphasis of a principle of authority that shall check the individual's liberty, that is yet recognized, and direct it.

Each of these parties, and every group, has some community feeling, but in so far as it falls short of recognizing collective interests and paramount ends common to all, it falls short of the organic feeling upon which organic unity rests. And what is true of the Episcopal Church is true, is it not, of Christendom?

The whole Church of Christ is organic in feeling, is it not, so far as it is trained, under a recognized authority in its organic units, to participate in the paramount ends common to Christendom?

LEWIS STOCKTON.

## CONFIRMATION AND HOLY COMMUNION

*To the Editor of The Living Church:*

IT seems to me that even for a layman with a reasonable understanding of the teaching of the Church, there can be no question about the interpretation of the rubric at the end of the Communion Office. We Churchmen are sure that the Church is a branch

of the Historic Church and that our ministry is a valid ministry. Without raising the question of the validity of other ministries or the effectiveness of their ministrations, we know that in the Holy Communion at our altars we hold in trust the most precious and most sacred gift of our Blessed Lord to His Church. What that gift is, Christ tells us Himself: "This is My Body."

Now St. Paul (I. Cor. 11: 27, 29) tells us: ". . . whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, *not discerning the Lord's body.*" How then can we think that we are advancing the Kingdom by offering this most sacred Feast to members of other Christian bodies, some of whom know nothing about its meaning, others of whom emphatically deny that there is anything more in the Eucharist than what we, individually, bring to it? Are we not betraying our trust? Are we not even jeopardizing the souls of those whom we would win by our generosity with what is not ours to give? If we are given an opportunity to teach our fellow-Christians of the Protestant denominations to discern the Lord's body, and can convince them of the grace flowing from our altars, we can use that same opportunity to tell them of the grace of the Sacrament of Confirmation, so that they will be ready and desirous to be confirmed, that they may more worthily receive the Holy Communion. Sincerely,

Minneapolis, Minn., June 7, 1914. ALAN GARRISON.

## SERVICES AT SUMMER RESORTS

*To the Editor of The Living Church:*

THE time is approaching when most of our congregations will scatter more or less for the summer and when, generally speaking, their rectors will admonish them to seek places of recreation and health where the Church will still be a factor in their daily, or at the very least weekly, lives.

I wonder if the clergy realize the difficulties thus presented to the laity, and I wonder also whether the sin of sloth with which the laity as a body is so often charged may not infect others; for upon no other ground can I explain the lack of proper Church services at very many summer resorts. It is almost inconceivable that in this era of enlightenment as to Church teaching and practice, when perhaps the majority in every Church community desires at least a weekly celebration at an hour when they may receive the Blessed Sacrament fasting, priests cannot be found to minister to them; *i.e.*, speaking generally. One very glaring example occurs to me at this writing, which is the church at Mount Pocono, where I was last year. At this place there is not only a church building, but a priest in charge all summer, and yet the people never have the privilege of an early celebration nor even a weekly mid-day celebration; and this undoubtedly is not an isolated case. In difficulties such as these, whose is the greater responsibility? I am sure it does not rest entirely with the laity. C. M. LAMMOT.

Philadelphia, June 12th.

## LAYMEN NEEDED IN CHINA

*To the Editor of The Living Church:*

THE Church's educational work in the district of Shanghai, China, is facing a serious crisis for the lack of three or four laymen to take posts as teachers in the preparatory schools at Yangchow, Soochow, and Wusih.

The Rev. H. A. McNulty, who, in addition to his evangelistic work, has charge of the Soochow school, has been obliged to defer his furlough for a year in the hope that in the meantime assistance can be secured. The Rev. B. L. Ancell, who, besides extensive evangelistic work at Yangchow, has charge of Mahan School, has told Bishop Graves that it is impossible longer for him to carry the double load and do justice to both departments of the work: Bishop Graves writes:

> "We can struggle along at Soochow and Yangchow to the close of the term. After that, unless we can have the assurance of help, I see no other course but to reduce the grade of both institutions. At present they send men to St. John's College and the school courses are calculated with that in view. To bring them down a grade lower would be a public disgrace here in China and ought to be felt as such at home. I have to say most regretfully that from Mr. Ancell's and Mr. McNulty's letters I have come to the conclusion that it is impossible for me to subject them very much longer to the sort of strain they have been under; and yet to take the step of reducing the grade of these institutions, which are doing such splendid work, is something which would cause me the greatest regret and make our people here feel that the Church at home had practically deserted them."

The men for these posts should be graduates of American colleges, preferably with some teaching experience, not over thirty, and unmarried.

May I make two requests of your readers:

(1) Will they unite in intercession that the men may be found for these posts?

(2) If not qualified to offer themselves, will they suggest the names of any young men before whom these needs may be laid?

JOHN W. WOOD

Church Missions House, 281 Fourth avenue, New York City.

## A FACT, NOT A DOGMA

*To the Editor of The Living Church:*

I WAS greatly struck by an expression of the Bishop of Kentucky on the Confirmation rubric, as appeared in the last issue of your paper, viz.: "We hold no ideas regarding the Holy Eucharist." It has a strangely familiar sound, garnered, I find upon reflection, from notes of lectures by the late Rt. Rev. Frederic Dan Huntington, D.D., Bishop of Central New York, to his students of St. Andrew's Divinity School in Syracuse (N. Y.), as I took them nigh to twenty-five years ago. Bishop Huntington's expression was, that "The Holy Communion is a fact to be received, not a dogma to be believed."

I doubt if a greater man than the late Rt. Rev. F. D. Huntington ever sat in the House of Bishops, up to his day and generation. From barren "ideas," as Bishop Woodcock expresses it, of Unitarianism, Bishop Huntington broke with deliberation. He evolved or gave expression to the above, as concerning his conception of the Holy Communion, amounting to the same as Bishop Woodcock's expression. To me, it seems to sum up *all* a Christian can believe as to the Holy Communion without resort to metaphysics.

New York, June 15, 1914. A. L. BYRON-CURTISS.

## MAKE NOT MY FATHER'S HOUSE A HOUSE OF MERCHANDISE

BY ZOAR

HOW often have we read these stern words of our Lord without thinking of applying them to ourselves! Why should we? We do not sell oxen, and sheep, and doves in the Temple; the avenging scourge could not fall on us! We make His house a house of prayer, from the time we enter the sacred place to the moment we leave it; our thoughts are only of Him; we come to worship, we assemble and meet together to render thanks for the great benefits that we have received at His hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary as well for the body as the soul.

So we think, and so we repeat, that He who searcheth the hearts, who understandeth our thoughts afar off, seeth that we, even we, have made, are still making, His Father's house "a house of merchandise." Let us then enter the house of God and look around. See this prosperous looking man wrapped, as it were, in deep meditation, while the preacher is reasoning "of righteousness, temperance, and judgment to come"; what if his thoughts were all of a sudden projected on a screen? What should we see? Brokers and bankers alone could understand the intricate and puzzling figures which would there appear. Beside him his stylish wife and daughters are sitting, and on the tell-tale screen appears enough material to fill a milliner's window or a dressmaker's establishment. As relentlessly the picture moves and passes on to the next bystander, we have an athletic outfit presented to us; baseball scores with their alluring ciphers, filling with joy or dismay the heart of the initiated; tennis rackets, golf sticks, etc., making a tempting display in the dreams of the young man seated there, apparently listening to the preacher. And still the picture moves on, and we smile at the revelation of the thoughts of our neighbors, when suddenly we start and guiltily look around, for there on the screen our thoughts are projected. Dare we now assert again that we, at least, have not made the Father's house a house of merchandise? Oh! the pitiful and shameful display! yea, shameful, for we have invited our Lord to such a place, we have made a picture of worship, of love, of adoration, and, as of old, we are selling and bartering in His very Presence! How, then, shall we judge others? Shall we not, rather, humbly, earnestly pray: Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Christ our Lord. Amen.

MAKE ALLOWANCE for infirmities of the flesh, which are purely physical. To be fatigued, body and soul, is not sin; to be in "heaviness" is not sin. Christian life is not a feeling; it is a principle: when your hearts will not *fly*, let them *go*, and if they "will neither fly nor go," be sorry for them and patient with them, and take them to Christ, as you would carry your little lame child to a tender-hearted, skilful surgeon. Does the surgeon, in such a case, upbraid the child for being lame?—*Elizabeth Prentiss.*

# LITERARY

## DOCTRINAL

*What is the Gospel? Or Redemption. A Study in the Doctrine of the Atonement.* By J. G. Simpson. Longmans, Green & Co. Price 90 cents net.

This useful volume belongs to "The Layman's Library," edited by Professor F. C. Burkitt of Cambridge, and G. E. Newsom of King's College, London. The writer's aim is to vindicate the "evangelical" emphasis on the death of Christ as the central truth of Christianity—the Gospel. That such emphasis is needed in our day is certain. for the truth that the death of Christ is effective not only in its subjective aspects, as the most powerful call of sinners to repentance, but also as the necessary objective basis of divine forgiveness and salvation, has suffered serious neglect and obscuration. The Incarnation has rightly been stressed, but often in a manner to create a false optimism and to encourage inadequate views of sin.

Mr. Simpson escapes the more glaring futilities which have brought conventional evangelical preaching into disrepute, but his rectified statement of the substitutionary aspect of the Atonement would have been more clear and persuasive if his fine chapter on "Salvation in the Church," had either preceded or been combined with, his treatment of substitution, instead of constituting the last chapter of the book. It is our sacramental identification with Christ in the Church that relieves the doctrine of substitution of the misleading and immoral ideas which have been read into it by many modern thinkers. F. J. H.

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*The Value of Confession.* By Selden Peabody Delany, Dean of All Saints' Cathedral. Milwaukee, Wisconsin: The Young Churchman Company. Price 60 cents; by mail 64 cents.

A plain, straightforward setting forth of the value of confession. The communicant who doubts its value should have this little volume placed in his or her hands. For those whose bitterness has brought them not only to hate the very idea of confession for themselves, but also to deny the privilege to others, Dean Delany's book would doubtless be a great help. It meets the popular criticisms in a most excellent spirit and is free from the "special pleading" which so often warps the value of the good in any discussion. B. C. R.

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## DEVOTIONAL

*The Holy Communion; What Mean Ye By This Service?* By Edmund Sinker, M.A. London and New York: Longmans, Green & Co. Price 90 cents.

This is a very useful book to put into the hands of one who wishes to know the whole meaning of the Holy Communion. The five aspects of the Feast are discussed under the words Remembrance, Renewal, Refreshment, Reunion, and Representation. There are many excellent thoughts brought out and suggestions for a devout and profitable partaking of the Holy Feast. An Appendix gives additional instruction on the different parts of the office with special prayers. The book will prove a valuable aid to the parish priest who desires to give definite instruction to his Confirmation candidates and others who wish to learn the reason why we celebrate the Holy Eucharist.

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*Journeying with Jesus.* By Charles William Elsey. Boston: Richard G. Badger. Price $1.50 net.

The author took the trip to Egypt and Palestine and describes what he saw and his impressions of the teaching of the surroundings as they affect the Life of Christ and the history of Christianity. Many books have been written on these and kindred subjects. But the writer claims that because he saw it all with his own eyes, there is a good reason for his description of the places visited. He presents his subjects under the form of sermons or addresses. He details his daily experiences and draws lessons from them. No doubt this is an original way of giving information on these subjects and we should judge his congregation would naturally desire to possess the book after hearing the addresses. The writer gives excellent descriptions of the places visited, with a good many fine photographs, and readers will find the book worth perusal.

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*The Call of the Lord.* By F. W. Drake, priest in charge of St. John's Church, Wilton Road, London, S. W.: Longmans, Green & Co. Price 80 cents net.

The title of the first chapter of this most suggestive and spiritual book, "The Call of the Resurrection," gives us the clue to its contents. The book dwells especially upon the incidents of the Great Forty Days, and the way in which the Risen Lord called His followers one by one to their particular work of witness. The Ascension, the Pentecost, and St. Paul's Call are also presented. There is a vividness in the recital, a spirituality in the presentation, and a suggestiveness in the tone and temper of the work, which make it a mine for sermonizers. There is a spiritual preparation for the sermonizer merely to read the chapters, though he should use none of the material given. As a book of devotion it ought also to find a place in many a home, and should be kept in mind as an excellent gift for another Easter-tide. The book is prepared especially for meditations, but it is more than a book of meditations; it is one of those rare books which take us to Christ. B. C. R.

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*Ideals of Holiness:* An Aid to Preparation for Holy Communion. By F. W. Drake, priest in charge of St. John's Church, Wilton Road, London, S. W.: Longmans, Green & Co. Price 75 cents net.

A splendid manual for adults in preparation for their communions. The morbid self examination which is so often conduced by many manuals is utterly lacking. Self examination there is here, but it is encouraging rather than discouraging; constructive rather than destructive. Who has not in early attempts at introspection, followed the pages of some manual, and closed it utterly crushed in spirit? This preparation is keen and searching, yet it leaves the soul nearer to God rather than farther from Him. It is a healthy, deeply spiritual, and natural book, written by one who knows souls and can lead them to Christ. B. C. R.

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## SEX HYGIENE

Surely of the making of books dealing with sex there is no end. It can no longer be truthfully said that there is no definite information on the subject. The problem is now one of selection. Dr. Edith B. Lowry's *Teaching Sex Hygiene in the Public Schools* is a small volume of 94 pages, but it is full of suggestion based on experience. In the chapter on the boy, Dr. Lowry makes this wise remark, which may be regarded as a fair sample of her comment and advice: "The majority of teachers in the public schools are immature girls who cannot realize the needs and temptations of an adolescent boy. At this age the boy needs association with men. No community is giving its boys full vaue unless it provides on the school faculty some well poised man who understands boys and who can and does check their physical lives so as to develop strong moral characters capable of becoming useful citizens." The question, of course, is how to find "the well poised man." He ought to be the boy's father; but if the father is missing or lacking, the parish priest is the next best instructor, because he can follow the advice of Father Tierney: "On the other hand, if God is put into the life of the child, all is different. The child is consecrated to something holy, and has no serious thought of sin. God is present in his thoughts, God is present in his words, God is present in his actions. The child and all that is his, thoughts, words, and actions, are wrapped around with divinity. He stands with God and for God, not with vice and for vice. Herein is the lasting hope. Herein is profit, herein protection, herein eternal life." [Forbes & Co., Chicago, 50 cts.]

*The Social Emergency* is one of the really helpful volumes of studies in sex hygiene and moral, notwithstanding the handicap of its endoresement by the *president emeritus* of a leading institution who seems prepared to express a final opinion on every question under the sun, and on heavenly questions as well. The various chapters making up this book are the outgrowth of an extension course at Reed College in Portland, Oregon. They are edited by President Reed, who contributes an admirable introductory chapter. He quotes for the purpose of searching comment a statement made by a woman at a recent purity convention: "I know little about the facts, but it is wonderful how much ignorance can accomplish when accompanied by devotion and persistence." Concerning which Dr. Reed says, among other pertinent things, "Some people appear to believe that they will arrive safely if they go rapidly enough and far enough, even though they may be going in the wrong direction."

If there is one dominant truth in this volume, as President Reed points out in another place, it is that any plan for meeting the social emergency that would relax the control of moral and spiritual law over sex impulses "is antagonistic not only to physical health, but as well to the higher development of personality and to the progressive evolution of human society." The book is sane and suggestive; in fact one of the best so far issued. [Houghton, Mifflin Co. $1.35 net]. C. R. W.

# Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

LATELY, at a hot-weather meeting of a branch of the Auxiliary thirty women sat in a down-town parish house and listened to a sympathetic voice reading the nobly pathetic account of the death of Bishop Ingle. Tears fell freely and no one was ashamed to weep over the consecrated life and triumphant death of this great Bishop of the Church who passed out of life in the glory of youth, yet having done the real work of a life-time. Many interesting things have been read in this Auxiliary, which is a very old one, but nothing has spoken for the greatness of missions as has this story of Bishop Ingle. "We have never heard anything like it," was the general comment, and so they sat in silence and forgot the fan.

The thought has been forced upon us lately that the ordinary Auxiliary programme is too miscellaneous, too diversified. An experiment worth making would be the reading of a book aloud by one woman—a clear, good reader with a pleasant voice. Other women might be appointed each month to give a resumé of the preceding reading before the current reading begins, thus refreshing the memory and preparing it for the coming chapters. In this way the book would have been read and talked about, and with the conversation which would naturally accompany it, such book-reading would be indeed valuable and would fare better in being remembered. "This book I have ordered for my own library," said the reader; "the Auxiliary cannot have all the good things."

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A NEW YORK CORRESPONDENT, interested in the late talk about hymns, in this department, sends the fac-simile of an old hymnal, *Village Hymns for Social Worship, Selected and Original;* designed as a supplement to Dr. Watts' Psalms and Hymns; by Asahel Nettleton; published in 1826. Number 193 of this collection is the discussed hymn, "Am I a Soldier of the Cross," the last line of the fifth verse of which has been written so variedly. Thus far "And seize it with their eye" is shown to be the original version, as given in our Hymnal. "By faith they bring it nigh" is the line used by the Methodists, and this Village hymnal construes the line "By Faith's discerning eye." Our correspondent says also that "our Hymnal version is painful and the sixth verse an added distress." The truth is that many of these ancient versifiers committed their feeling to expression with too much ardor even to think of euphony, and occasionally it may be good for us to sing them as reverently as possible, letting our recognition of their *animus* overcome our sensibilities as to diction.

A very beautiful poem of holy George Herbert, beginning

> "Sweet day, so calm, so cool, so bright
> The bridal of the earth and sky:"

fills one with ecstasy through three stanzas, only to reach an unpoetical climax which makes one grieve:

> "Only a sweet and virtuous soul
> Like seasoned timber, never gives;
> But, though the whole world turn to coal,
> Then chiefly lives."

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WE CANNOT RESIST giving one breezy extract from *A Woman Rice Planter,* the delightful book of which we wrote lately. This little excerpt from her diary paints so perfectly what a combination of appreciation, work, religion, and intellectuality a good woman may be:

"Rose at five, read the lesson on the piazza, and then churned. There is certainly a wonderful freshness and life in the early morning air, a kind of inspiration in watching the birth of a new day. I get terribly hungry, however, before I can get any breakfast. This morning a delightful waiter arrived (from a neighbor). It had shrimps and flounders fresh from the sea and great yellow pears with one red cheek. I did not go to the plantation, so had a day off and enjoyed it thoroughly. I have a delightful book which I have been pining to read but had to resist till to-day. It is the *Life of Alice Freeman Palmer* and no words can express the refreshment and uplift it has given me. I wish I could give the book to every young woman in whom I am interested." On September 9th she writes: "I tried to get to church in time and succeeded. All the invalids were out, which was such a comfort. Our rector gave us a very good sermon on Prayer. There was a terrible mix-up in the *Gloria in Excelsis;* I sang one while Miss Penelope played another. The results were truly heart-rending, which was a pity. Still, the intentions were good and we were both so in earnest that we could not stop apparently. The worse the sounds were, the more we persevered."

Again she writes: "In the years gone by, peafowl were very common through this country. We used to call it our Episcopal dish, for every year when the Bishop of the diocese stayed with us on his visit to the parish, mama had a roast peacock as a part of the dinner."

This is indeed opulence—serving up Jove's bird to the clergy. The yellow-legged chicken is the votive offering made to the hunger of the clergy in the northern states.

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FROM a correspondent in the diocese of North Carolina comes an account of two innovations in work which seem worthy of imitation. In St. Mary's School, Raleigh, which is the diocesan school of the Carolinas and the largest of all of them, there was held during Lent a training class for Junior leaders. Miss Eleanor Thomas, principal, conducted the six sessions, using the Junior Book as the basis. The clan numbered thirty. "Down here we are beginning to realize that the Juniors are the Auxiliary's greatest yet most undeveloped resource, and we are trying this as a way to solve the problem of obtaining leaders."

The other experiment was also in connection with the Junior department of the Auxiliary. After the manner of the model classes held in public school institutes, a model Junior meeting was a feature of the annual Auxiliary meeting. Mrs. J. W. Hughes brought from Henderson to Raleigh fifteen members of her Junior branch and they reproduced one of their meetings. These girls belong to Section 2 of the Juniors and are between the ages of eight and sixteen years. The prayers used were arranged by themselves during their Lenten study class. The missionary discussion was conducted entirely by themselves. "These children," writes Miss Claudia Hunter, "were young enough to show very little self-consciouness, but even if they had, the success would not have been less, for the whole object in view was to show concretely how the future Churchwoman should be trained in the Auxiliary, and that children can be interested. Since our organization into the three Junior sections with an officer for each, this diocesan branch has set itself to the real development of its Junior department." It is noted in a printed account of this model meeting that the blue mite box plays an important part with these Juniors. "The blue box is always on hand and always gets some additional offering; sometimes because an examination has been successfully passed, sometimes because a place on the Honor Roll has been secured, and so on."

Further particulars concerning these experiments may be learned from Miss Claudia Hunter, Diocesan Secretary, N. C. Branch W. A., Henderson, N. C.

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CHRIST is in all His redeemed, as the soul of their souls, the life of their life. He is the pitying heart and the helping hand of God with every needy, praying spirit in the world. He is the sweet light of the knowledge of God that breaks in upon every penitent heart. He is not only with those who believe in Him and love Him, but also with those who neither believe in Him nor love Him, that He may be to them also *Jesus their Saviour.* The Christ of God is in thy heart, waiting and aiming to get the consent of thy will, that He may save thee. Wherever man is, there also is Christ, endeavoring to free him from the law of sin and death, by becoming Himself the law of the spirit of his life.—*John Pulsford.*

### SUMMER DAWNS

I never lift an eye to flushing brightness,
But something tugs within;
Nor gaze aloft at daybreak's crimson lightness,
But added pang to win.

For summer dawns are fraught with strange condition;
With forms of long ago;
And sunrise brilliance whispers of transition,
And change I may not know.

'Tis then I feel that spirit forms are near me
To pledge anew the day;
And know that absent loved ones come to cheer me
And keep me on my way.

MARY E. TARRANT-IRONSIDE.

## A FEW WHO STUDIED GERMAN

BY ROLAND RINGWALT

WHAT a flood of German study, half-German study, and humbug-German study has come upon us within the last fifty years! Carlyle did a great deal of good in leading English readers to seek the majesty of the German tongue, and a great deal of harm by writing a style half-German and half-English. The victory of Germany over France did much to popularize German novels, plays, dances, and social customs. German music has won thousands of admirers. Philosophers have learned the intricacies of Kant, and Hegel, and Lotze. In a dozen sciences German books take high rank. A line of Socialists sounds the praise of Karl Marx. Little children glow with pleasure as their seniors translate Grimm's stories, and when they grow older they find the way to Humboldt's travels, to Ranke, the historian, or perhaps to Biblical criticism, where towering are the Teutons, both conservative and destructive. Many high school graduates read German stories and plays with ease. To-day, of all who really study, probably half study German, and of those who merely pretend to study, perhaps three-fourths pretend to study German.

But for a long time very few Germans studied German. All that divinity, politics, philosophy, poetry, and history could supply was in Latin, and the tongue of serfs and beggars was despised even by those who used it for the common purposes of every-day life. Martin Luther, however, did study German, and the results of his studies were amazing. In the face of many warnings he insisted that all the lessons of the Law, all the deeds of Israel's heroes, all that sages prophesied, and all that the Gospel proclaimed could be set forth in the plain speech of bauer and bettler. He translated the Bible, and he showed what lay in German, what narrative, poetic, and logical force was in his native togue. Yet long after Luther, it was fashionable in Germany to despise the German language as a sort of rough-and-ready patois. Frederick the Great prided himself on his French, and grew vain because Voltaire flattered him. German was a secondary matter.

Between Frederick the Great and Carlyle, a large part of the reading and writing Anglo-Saxon world knew little, and cared less, about German. Yet there were exceptions. For instance, young John Quincy Adams grew interested in the tongue of the Teuton; he translated a German treatise on our Constitution; he felt that there was a great deal to be gathered from sources our countrymen had failed to discuss. Crabbe Robinson was fond of the oddities and scraps of thought he could not find except in German. Mrs. Hemans loved German poems and legends. Walter Scott made his youthful translations of mysterious and ghostly ballads. Bookworms, sometimes little clubs of bookworms, made headway in the language of "The Robbers," and of *"Dichtung und Wahrheit";* still the number was small. It was only at the cost of great labor and long search that George Ticknor could get together a few German books to begin his studies.

While John Quincy Adams was new in the Presidency, there was at Northampton, Massachusetts, a school in which German was taught by a man who understood it, and that man was George Bancroft. Bancroft was gratified at the rapid progress made by John Lothrop Motley, who in his college days wrote an essay on Goethe which led Madam Goethe to say "I wish to see the first book that young man will write." Young Motley in his Berlin days lodged with Bismarck, the great Chancellor of a later Germany. A German training in the 'teens was much to him who was to dig deep into the kindred tongue of Holland.

To-day a man who seeks to write D.D. after his name had better study German than Greek—it is not long since an English Bishop said that German was as valuable for mental discipline as Greek. One can hardly believe that Edward Bouverie Pusey was suspected of unorthodox tendencies merely because he had studied in Germany. Yet for years there were in the Church of England, clergymen, honest and learned, who had their suspicions of anyone who read German. It was no proof of heresy, but it had a savor of heresy. The old English divines, the Greek and Latin fathers, might well occupy a man's leisure; if any time remained, could he not read Fenelon or Pascal? Why did a man bother himself about these Germans unless he had lost half his faith, and set little store by the other half? Within thirty years the writer has met excellent persons who were relieved on hearing that sundry German commentators were devout believers in Christianity.

Different, aye very different from Dr. Pusey, was the sturdy Peter Cartwright, the zealous Methodist who won the heart of Andrew Jackson, and who ran against Abraham Lincoln in the Congressional race. Cartwright, somewhere and somehow, had picked up an elementary knowledge of German; or was it that unclassic speech that floats on the breezes of certain rural portions of Pennsylvania? However, Cartwright had some words at command, and his confidence never failed him. An infidel grew boastful, then sneering, then coarsely insulting, and taunted Cartwright as an ignoramus. Woe betide him, for Cartwright took a merciless revenge. It was soon time for an exhortation, and Cartwright, to illustrate his remarks, pressed forth a torrent from a Hebrew prophet (the Hebrew was a resounding burst of German, but nobody on the camp-ground knew that), and the skeptic grew manifestly uneasy. Cartwright next felt it his duty to quote the New Testament Greek (his German vocabulary answered his needs), and the doubter paled as he thought how he had blindly provoked a scholar. Next it occurred to Cartwright that he ought to repeat what St. Jerome had said in good old Latin (before Popery got the upper hand), and out came a stream of German, which nobody understood, which everybody accepted for Latin, and which reduced the scoffer to chagrin and despair. One cannot accuse Cartwright of deceit, for he took pleasure in telling the story, but he was guilty of vindictiveness, and the offender, ridiculed on all sides, ceased to laugh at the ignorance of others, and wept salt tears over his own.

Macaulay, as was to be supposed, was at home in German, but the allusions in his essays show that it was far less widely known then than now. The best proof that German was popularly looked on as far behind Greek in the eyes of the learned, not to be classed with Latin for quotation on the hustings, inferior to French as a social convenience, is that Caleb Cushing knew so little about it. Cushing deemed it of insignificant value as compared with French or Spanish, and no one of to-day knows the legal and political needs of the forties and fifties as Cushing did. Yea, there was a day of friars who denounced "this new language called Greek," and there was a day considerably later in which it was almost an eccentricity to study German.

A strong personality may influence those who would not otherwise care for a subject. There is no question that in quiet farmhouses among the Friends of the Chester valley young persons studied German because Bayard Taylor was an enthusiast on the Teutonic tongue. Lieber, that delightful and mysterious character, the anti-slavery man who long held a chair in a South Carolina college, the philosopher whose devout life startled those who charitably supposed that a learned German must be an atheist, the veteran of the German army and the champion of the downtrodden Greeks, the man who cheered the Republicans by his political writings and exasperated them by his Free Trade—Lieber was a man likely to spread German wherever he went. Carl Schurz scattered German phrases and fancies among the rising men of the press. Charles G. Leland worked in the same field. It is wellnigh impossible for a sophomore of our time to understand the neglect of German on the part of the student, the vague dread of it among the orthodox, and the lofty disdain of it by a fashionable group that spoke a little French and spoke it very badly. To-day the place of German is decidedly higher than that of French, it has probably more real students than Greek and Latin combined, its pretended followers are legion; but it was strange and suspected in the days of our forefathers.

PEACE, when "ruling" the heart and "ruling" the mind, opens in both every avenue of joy.—*Sarah W. Stephen.*

# Church Kalendar

June 1—Monday in Whitsun-week.
" 3, 5, 6. Ember Days.
" 7—Trinity Sunday.
" 11—Thursday. St. Barnabas.
" 14—First Sunday after Trinity.
" 21—Second Sunday after Trinity.
" 24—Wednesday. Nativity St. John Baptist.
" 28—Third Sunday after Trinity.
" 29—Monday. St. Peter.
" 30—Tuesday.

## KALENDAR OF COMING EVENTS

June 21—Convention of the Diocese of Mississippi, at St. John's Church, Laurel, Miss.
" 24—Convocation of the Missionary District of Cuba, at the Cathedral, Havana.

## MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Miss Agnes Huntoon (in Fifth Province).
Mr. G. B. Burgess (in Fourth Province).

CHINA

Rev. Arthur M. Sherman.

SHANGHAI

Mrs. John A. Ely.

PHILIPPINE ISLANDS

Rev. E. A. Sibley.
Rev. Robb White, Jr.

PORTO RICO

Rev. R. S. Nichols.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Toronto, Dupont Circle, Washington, D. C.

WORK AMONG MOUNTAIN PEOPLE

Rev. S. L. Tyson, of Sewanee, Tenn. Address: Bay Shore, N. Y.

WORK AMONG NEGROES IN THE SOUTH

Miss Grace Mosley, The American Church Institute for Negroes, 416 Lafayette street, New York City.

Ven. James S. Russell, of the St. Paul Normal and Industrial School, Lawrenceville, Va.

Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C.

# Personal Mention

THE Rev. W. T. ALLAN, rector of St. Luke's Church, Jacksonville, Ala., has been appointed state delegate by Governor O'Neal of Alabama to the world's purity congress, which meets in Kansas City, Mo., November 5th to 12th. He will deliver an address on the White Cross Single Standard League of America, of which he is chairman.

THE Rev. ETHELBERT H. J. ANDREWS has been elected registrar of the diocese of Delaware. All communications for the registrar should be sent to him addressed at Milford, Del.

THE Rev. FRANK F. BECKERMAN has resigned the rectorship of Christ Church, Springfield, Mo., diocese of West Missouri, and has accepted the rectorship of the Church of the Ascension, Salida, Colo.

THE Rev. FRANCIS J. H. COFFIN has accepted the care of St. Andrew's and St. James' missions, Greenville, S. C., beginning work on Trinity Sunday.

THE Rev. W. E. COMPTON of Anchorage, Ky., has accepted the rectorship of the Church of the Ascension, Rochester, N. Y., diocese of Western New York, and began his new duties on June 7th.

DEAN DAVIS of Christ Church Cathedral, St. Louis, Mo., has returned from a trip to our mission stations in the Far East, and his health is much improved. He attended a meeting of the Board of Missions in New York, where he gave an account of his impressions and experiences.

THE Rev. THOMAS DUCK, formerly missionary in northwest Georgia, has been appointed general missionary for the diocese of Atlanta, with residence in Atlanta, Ga. The Rev. Dr. Weaver of Milledgeville, will fill the place made vacant by the removal of Mr. Duck.

THE address of the Rev. PAUL ROGERS FISH, whose rectorship of the Church of the Holy Spirit, Kingston, N. Y., ceases on June 30th, will be, beginning July 1st, 498 Clinton avenue, Albany, N. Y.

THE Rev. GEORGE C. HALL, D.D., rector of St. John's Church, Wilmington, Del., has been seriously ill, although he is now improving. He has been for some weeks at Galen Hall, Wernersville, Pa.

THE Rev. CHARLES HELY-MOLONY, rector of St. Paul's Church, New Albany, Ind., assumed the rectorship of Christ Church, St. Joseph, Mo., diocese of West Missouri, on Trinity Sunday.

THE Rev. H. L. JONES, D.D., rector of St. Stephen's Church, Wilkes Barre, Pa., diocese of Bethlehem, has tendered his resignation, to take effect on the second Sunday in November, upon the completion of his fortieth year of service in the rectorship. He is in his seventy-fifth year, and has served in the ministry of the Church for fifty-three years.

THE Very Rev. GEORGE B. MYERS, Dean of Trinity Cathedral, Little Rock, Ark., has resigned, to accept the appointment as Dean of the Cathedral at Havana, Cuba.

THE Rev. W. H. OSBORNE has resigned the rectorship of St. Andrew's Church, Clifton Forge, Va., and has accepted the rectorship of St. Thomas' Church, St. Bride's parish, Berkeley, Norfolk, Va. He will assume his new duties on July 15th.

THE Rev. WILLIAM C. PATTERSON has entered upon his duties as chaplain to the Bishop of Delaware, and is to be addressed at Bishopstead, Wilmington, Del.

THE Rev. CHARLES ALBERT RANTZ has accepted the position of assistant at St. Mary's Church, West Philadelphia, succeeding the Rev. Francis B. Cannon. He began his duties June 15th.

THE Rev. ROBERT ALAN RUSSELL has assumed charge of St. Luke's Church, St. Joseph, Mo., diocese of West Missouri, beginning his duties on June 1st.

THE Rev. REGINALD H. SCOTT, curate at Christ Church, Brooklyn, N. Y., has accepted the rectorship of the Church of the Transfiguration, Freeport, L. I., and assumed charge on the first Sunday in June.

UNTIL a permanent treasurer can be elected, the Standing Committee of the diocese of Long Island has designated the Rev. Dr. HENRY C. SWENTZEL a member of the committee, and rector of St. Luke's Church, Brooklyn, to fill the vacancy caused by the death of Alexander E. Orr.

AT THE Sharon Bible conference for Christian Workers, Sharon, Mass., on June 12th, Rev. Dr. W. H. VAN ALLEN of Boston delivered an address, by special invitation of the Protestant pastors in charge, on "The Virgin Birth and the Integrity of the Faith."

THE Rev. WILLIAM M. WALTON, rector of St. John's Church, Helena, Ark., has been appointed Archdeacon of the diocese of Arkansas, to succeed the Rev. E. W. Saphore. The latter will continue as rector of Fayetteville, and pastor of Church students at the University of Arkansas.

THE Rev. OLIVER J. WHILDIN, general missionary to the deaf mutes of the South, has just returned to his headquarters in Baltimore, Md., from an extensive trip throughout a portion of his field. Services were held in the dioceses of Maryland, West Virginia, Virginia, Southern Virginia, North Carolina, South Carolina, Alabama, East Carolina, and Georgia.

THE Rev. C. B. WILMER, D.D., rector of St. Luke's Church, Atlanta, Ga., has declined the chair of systematic theology at the University of the South, and has decided to remain in Atlanta. This decision has given much satisfaction in Atlanta.

THE Rev. M. LLOYD WOOLSEY has been appointed curate at the House of Prayer, Newark, N. J. His address is 66 North Ninth street, Newark, N. J.

# Summer Appointments

THE BISHOP OF ARIZONA expects to sail for England on the S. S. *Olympic* June 20th, to remain for a month, returning to this country early in August. His address during July will be care of Morgan, Grenfell & Company, 22 Old Broad street, London, England.

UNTIL further notice the address of the BISHOP OF ALBANY will be Fishers Island, N. Y.

THE Rev. CLARENCE ARCHIBALD BULL, who has been acting as *locum tenens* at St. Mary's Church, Manhattanville, New York City, from Advent until the Fourth Sunday after Easter, is now at his camp in the Adirondack mountains where he expects to remain until fall. Summer address, "Camp Taconic," Towahloondah, N. Y.

THE Rev. Dr. and Mrs. STUART CROCKETT will sail on the S. S. *Celtic* on June 25th for England and the Continent. They will return on September 4th. While in England Dr. Crockett will attend courses of lectures at Oxford.

THE Rev. FREDERICK M. KIRKUS of Wilmington, Del., sailed for Naples with his eldest daughter on June 17th and will be in Europe for three months.

UNTIL October 12th the address of the Rev. J. M. MCGRATH will be Mount Pleasant, Breton Woods, N. H.

THE Rev. JAMES MALCOLM-SMITH, rector of Trinity Church, Haverhill, Mass., will act as *locum tenens* at Harwich, West Harwich, and Chatham, Mass., during July, and during August the Rev. Albert L. Whittaker, rector of Grace Church, Honesdale, Pa., will take that duty.

THE Rev. F. J. MALLETT, Ph.D., rector of St. Luke's Church, Salisbury, N. C., will act as *locum tenens* during the summer at Calvary Church, Fletcher, and at Hillgirt, N. C.

THE Rev. F. B. REAZOR, rector of St. Mark's Church, West Orange, N. J., will spend the summer in England, and until September 15th his address will be care Brown, Shipley & Co., London, England.

THE Rev. M. BOWYER STEWART, principal of St. Martin's School for Boys, Salina, Kan., may be addressed at Bethesda, Md., care of Dr. H. R. Moulden, from June 15th to July 15th, and thereafter at the school.

THE Rev. and Mrs. GLENN W. WHITE of Christ Church, Albion, N. Y., sail on the S. S. *Laconia* June 23rd. Their address will be care of Munroe & Co., 7 Rue Scribe, Paris.

THE Rev. GLENN W. WHITE, rector of Christ Church, Albion, N. Y., diocese of Western New York, sailed on the S. S. *Laconia* on June 15th. Until September 1st all mail should be addressed to him care Percival Wild, 2 Rector street, New York City.

BISHOP WINCHESTER and the Rev. C. C. BURKE, rector of St. Andrew's Church, Marianna, Ark., will make a vacation trip to England, sailing from New Orleans.

THE Rev. LEE H. YOUNG, rector of St. Mark's Church, Hastings, Neb., will spend the summer abroad. Bishop Beecher will be in charge of the parish during August, and various clergy of the district will supply.

## ORDINATIONS

### DEACONS

MINNESOTA.—At St. Ansgarius' Church, Minneapolis, on Sunday, May 24th, the Bishop of the diocese ordained to the diaconate Messrs. JOHN LISTER LANGHORNE, PHILIP BROBURG, and FRITZ L. ANDERSON.

PENNSYLVANIA.—At St. Paul's Church, The Oaks, Philadelphia, on Friday, June 12th, the Bishop Suffragan of the diocese ordained to the diaconate Mr. CALEB CRESSON, Jr. The candidate was presented by the Rev. George W. Barnes, rector of the church, and the sermon was preached by the Rev. Royden Keith Yerkes, D.D. The Cresson family have been closely associated with St. Paul's parish from its beginning, which was the reason why the event was held there.

WESTERN MASSACHUSETTS.—On Trinity Sunday, at the Church of the Incarnation, New York City, the Bishop of Western Massachusetts ordained to the diaconate Mr. EDMUND R. TAINE, Jr. He will have charge of St. Andrew's mission, Ludlow, and St. Mary's mission, Palmer, Mass.

### DEACONS AND PRIESTS

FOND DU LAC.—At the opening of the council, at St. Paul's Cathedral, Fond du Lac, June 9th, the Bishop ordained Messrs. A. E. JOHNSTONE, ELWOOD R. JONES, ALEXANDER C. PFLAUM, GEORGE C. STORY, and CHARLES S. TURQUAND, to the diaconate; and the Rev. C. W. COLLORBON and Rev. A. A. BURTON, to the priesthood.

HARRISBURG.—At the Chapel of the Holy Spirit, Harrisburg, on Friday, June 5th, the Bishop of the diocese ordained to the diaconate Mr. ERNEST L. PAUGH, and advanced to the priesthood the Rev. DAVID PUGH GRIFFITH, the Rev. CHARLES STEWART KETCHUM, and the Rev. HENRY D. SPEAKMAN. Mr. Paugh was presented by the Rev. H. B. Pulsinger, Mr. Griffith was presented by the Rev. LeRoy F. Baker, Mr. Ketchum was presented by Mr. Pulsifer, and Mr. Speakman was presented by the Rev. Floyd Appleton, Ph. D. The sermon was preached by the Rev. D. E. S. Perry, D.D., of Newcastle, Pa.

Mr. Paugh assumes temporary charge of St. Andrew's Church, Shippensburg; Mr. Griffith will remain in charge of St. Mary's Church, Williamsport; Mr. Ketchum will remain in charge of St. Luke's Church, Mount Joy; and Mr. Speakman has been appointed chaplain at Mount Alto Tuberculosis Sanitorium.

LONG ISLAND.—On Trinity Sunday, at the Cathedral of the Incarnation, Garden City, the Bishop of the diocese ordained to the diaconate Messrs. GEORGE BURGESS, (son of the Bishop), GEORGE STUART MULLEN, WILLIAM PAYNE ROBERTS, HENRY KNOX SHERRILL, and RAYMOND WRIGHT MASTERS. The Rev. JOHN WHITNEY CROWELL, the Rev. HIRAM ROCKWELL BENNETT, and the Rev. JAMES ELMER MCKEE were advanced to the priesthood.

MAINE.—On Trinity Sunday, at St. Luke's Cathedral, Portland, Maine, the Bishop of the diocese ordained to the diaconate Messrs. CHARLES EDGAR WOOD and ALFRED WILLIAM TREEN, and advanced to the priesthood the Rev. VICTOR OSCAR ANDERSON. Mr. Anderson, who was presented by the Rev. Dr. van Allen of Boston, the preacher on this occasion, assumes charge of St. George's mission, Sanford, Maine, and the Rev. Messrs. Wood and Treen, who were presented by the Very Rev. Dr. Vernon, Dean of the Cathedral, will do missionary work at Dennistown, and Dresden Mills, Maine, respectively.

MASSACHUSETTS.—At St. Paul's Cathedral, Boston, on Trinity Sunday, the Bishop of the diocese ordained to the diaconate Messrs. JOHN WALLACE SUTER, JR., CHARLES RUSSELL PECK, DANIEL RANDALL MCGRUDER, WILLIAM APPLETON LAWRENCE, DWIGHT WALTER HADLEY, CHARLES WALTER FINDLAY, and ROLPHE POMEROY CRUM. Mr. Lawrence is the son of the Bishop, and Mr. Suter is the son of the Rev. John W. Suter, Sr., *rector emeritus* of the Church of the Epiphany, Winchester, Mass. The following deacons were advanced to the priesthood: the Rev. ALWIN E. WORMAN, curate at St. Mary's Church, Dorchester, and the Rev. ARTLEY B. PARSON, curate at St. Paul's Cathedral. They will continue at their present posts. Of the newly ordained deacons, Mr. Hadley becomes curate at St. Stephen's Church, Boston, Mr. Lawrence at Grace Church, Lawrence; Mr. McGruder at St. Andrew's Church, East Boston, and Mr. Suter at St. Ann's Church, Lowell. The ordination sermon was preached by the Rev. John W. Suter, Sr.

NEW YORK.—At the Cathedral of St. John the Divine, New York City, on Trinity Sunday, the Bishop of the diocese ordained to the diaconate Messrs. M. N. WILSON (for the Bishop of Sierra Leone), G. C. DEMOTT, D. W. CLARK, T. P. RIDDLE, H. R. WEIR, C. S. MCCLELLAN, J. N. SAMUELS-VELBODER, and H. S. BISHOP. He advanced to the priesthood the Rev. Messrs. S. N. GRIFFITH (for the Bishop of West Virginia), F. H. GUNTHORPE, D. S. AGNEW, J. J. BOTT, H. H. COOPER, B. C. MASTERMAN, J. GROVES, and F. C. FITZ RANDOLPH. The Ven. Wm. H. Pott, Ph.D., Archdeacon of Westchester, preached the sermon.

PRIESTS

HARRISBURG.—At the chapel of the Holy Spirit (date not stated), the Bishop of the diocese advanced to the priesthood his son, the Rev. HENRY V. B. DARLINGTON. The Bishop preached the sermon. Mr. Darlington will remain in charge of Zion Church, Belvidere, N. J., where he served his diaconate.

MINNESOTA.—At the Church of the Holy Communion, St. Peter, on Sunday, June 14th, the Bishop of the diocese advanced to the priesthood the Rev. EUGENE CHEVALIER PROSSER. The candidate was presented by his father, the Rev. John W. Prosser. The Bishop preached the sermon. The Rev. Duncan Weeks read the Litany and the Epistle.

WESTERN COLORADO.—At St. Mary's Church, Durango, Colo., on Trinity Sunday, the Bishop of the district advanced to the priesthood the Rev. CHARLES PAYNE BURGOON. The candidate was presented by the Rev. F. S. Smith, rural dean of Southwestern Colorado, who also preached the sermon. After a two months' leave of absence for foreign travel, Mr. Burgoon will resume his work as rector of St. Mark's parish, Durango.

WESTERN MASSACHUSETTS.—At All Saints' Church, Springfield, Mass., on St. Barnabas' Day, the Bishop of the diocese advanced to the priesthood the Rev. CLARENCE OSMAN HICKS. The candidate was presented by the Rev. Charles E. Hill, rector of the church, who also read the Litany, and the sermon was preached by the Rev. Dr. De Forest of Chicopee. The Rev. W. A. Smith, rector of Christ Church, Springfield, was Gospeler, and the Rev. R. K. Smith was Epistoler.

## DEGREES CONFERRED

DICKINSON COLLEGE.—D.D., upon the Rev. LYMAN P. POWELL, president of Hobart and William Smith Colleges, Geneva, N. Y.

ST. STEPHEN'S COLLEGE.—D.D., upon the Rev. LEWIS G. MORRIS, rector of All Saints' Church, Worcester, Mass.

VIRGINIA THEOLOGICAL SEMINARY.—D. D., upon the Rt. Rev. WILLIAM T. CAPERS, Bishop Coadjutor of West Texas; the Rt. Rev. JOHN POYNTZ TYLER, Bishop of North Dakota; the Rev. DAVID W. HOWARD, rector of St. Luke's Church, Norfolk, Va., and the Rev. JOHN G. MEEM, missionary in Brazil.

## MARRIED

WELLS-MORGAN.—At St. John's Church, Broken Bow, Neb., on Wednesday, June 3rd, Mr. CHESTER C. WELLS and Miss MARY E. MORGAN. The ceremony, which included a nuptial celebration of the Holy Eucharist, was performed by the Rev. W. W. Wells, father of the groom.

## DIED

ELY.—HARRIETTE RUTH ELY, wife of Rev. Foster Ely, D.D., departed this life at Stamford, Conn., Thursday morning, May 28th. Service at Dr. Ely's residence, 20 Suburban avenue, Friday, May 29th, at 4:00 P.M. Interment the following day at Oakwood, Syracuse, N. Y.

THOMAS.—At Germantown, Pa., on Thursday, May 28th, REGINALD MILLER THOMAS, beloved son of the Rev. and Mrs. E. Sydnor Thomas, aged four years, two months, and nineteen days. The funeral services were held from St. Barnabas' Church, Germantown, on June 1st, and the interment was made in Mount Zion churchyard, Magnolia, N. J.

"Suffer little children to come unto Me and forbid them not, for of such is the kingdom of Heaven."

## RETREATS

NEW YORK.—A Retreat for priests at Holy Cross, West Park, N. Y., Conductor Father Harrison, O.H.C., will begin Monday evening, September 14th, and close Friday morning, September 18th. Notify Guestmaster, Holy Cross, West Park, if you purpose to attend.

ST. MICHAEL'S MONASTERY, SEWANEE, TENN.—A retreat for priests and for candidates, will begin on Tuesday evening, July 7th, and close Friday morning, July 10th. Conductor, the Rev. Father Huntington, O.H.C. Please notify the Guestmaster, St. Michael's, Sewanee, Tenn.

SEWANEE.—The annual retreat at St. Mary's, Sewanee, Tenn., for the southern associates of the Sisterhood of St. Mary will be conducted by the Rev. Fr. Huntington, O.H.C., and will begin at Vespers on Tuesday, July 14th, and close with the Holy Communion on Saturday, July 18th.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

## WANTED

POSITIONS OFFERED—CLERICAL

PRIEST wanted for Sunday duty, for month of September, at small suburban church, in return for travelling expenses and small stipend. WARDEN, 91 Grand Boulevard, Notre Dame de Grace, Montreal, Que.

WANTED—October 1st, assistant for St. Matthew's Cathedral Parish, Dallas, Texas. Must be acceptable preacher, good Sunday school and general parish worker. Excellent salary. Address THE DEAN.

POSITIONS WANTED—CLERICAL

A PRIEST, Catholic, desires work as a *Locum Tenens* during the month of July or August. Prefers the north, but is willing to go south. Would like Wisconsin, Michigan, or Illinois. Address, ANGLICAN, care LIVING CHURCH, Milwaukee, Wis.

A PRIEST desires supply work for the five Sundays in August. New England or New York preferred. References can be given. Address "APPLICANT," care LIVING CHURCH, Milwaukee, Wis.

PRIEST—Good reader, forcible preacher, and worker, desires a parish in a live place which can offer $1,200 to $1,500 a year and house. Address "I," care LIVING CHURCH, Milwaukee, Wis.

A PRIEST desires supply work for the month of August and two weeks in September. Would prefer to be on the coast. Address "VACATION," care LIVING CHURCH, Milwaukee, Wis.

PRIEST having vacation during August desires Sunday work for that month in or near Chicago. Address W. F., care LIVING CHURCH, Milwaukee, Wis.

THE RECTOR of a parish in the South desires an active work in the East or North. Satisfactory references. Address "J. H.," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, experienced, aged thirty-six, desires cure, city or country. Address DELTA, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

A DEACONESS desired for settlement work in Southern Mountains. The work is among iron and cotton mill employees. Address "K," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

CHURCHMAN, professor at Church school, desires position as professor of, or instructor in, history. Private school preferred. Excellent record and references. Address HISTORY, care THE LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHWOMAN of education and refinement desires position as governess. Experienced in the care of children. Address REV. GEORGE F. POTTER, 208 So. Brady street, Du Bois, Pa.

A DEACONESS desires active parish or mission work. Would accept nominal compensation during summer. Address "CATHOLIC," care LIVING CHURCH, Milwaukee, Wis.

A CHURCHWOMAN of experience desires position of House-Mother or Matron in a small Church institution. Address, EASTERN, care LIVING CHURCH, Milwaukee, Wis.

THEOLOGICAL student and Churchman desires camp work or tutoring. Will go abroad. Address "J," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER. Fourteen years experience. Excellent references. Churchman. Address FRED G. SMITH, Y. M. C. A. Gary, Ind.

## PARISH AND CHURCH

AUSTIN ORGANS.— In the published list of forty-one four-manual organs erected in fifteen years by the Austin Co., nine are in Episcopal churches and Cathedrals. Many more three-manuals and a large number of two-manuals. Full list on application. AUSTIN ORGAN CO., Hartford, Conn.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

WANTED—A small organ; new, or second hand. Must be in good condition, and a bargain. Address, Rev. JOHN WILKINS, Mechanicville, N. Y.

## INTERNATIONAL CHOIR EXCHANGE AND EPISCOPAL CLERICAL REGISTRY

PARISHES looking for Rectors, Assistants, *Locum Tenens*, or for CATHEDRAL TRAINED Organists and choirmasters, please write to 147 East Fifteenth street, New York.

## UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

## ECCLESIASTICAL ART

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## NOTICES

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# THE CHURCH AT WORK

LAYING OF CORNERSTONE, ST. MARY'S PARISH HOUSE
Buffalo, N. Y. [Photo by H. W. Dean]

[See THE LIVING CHURCH, June 13th, page 253]

## DR. L. H. DAVIDSON HONORED

MEMBERS of the General Convention of 1913 will remember Dr. L. H. Davidson, K.C., who represented the laity in the delegation of honor from the Canadian Church, and who is easily recognized as the foremost layman of the Church in Canada. Dr. Davidson has recently celebrated his fiftieth anniversary as a member of the bar of lower Canada. His ecclesiastical associates took occasion to express their own appreciation of his services in the Church at that time. The Bishop and members of the Executive Committee of the diocese of Montreal united in presenting to him a handsome Bible, Prayer Book, and Hymn Book, together with an address in which they recited their great appreciation of his services in practically every capacity in which a layman can serve in the Church.

Dr. Davidson has sat in the Montreal diocesan synod continuously since 1867, and during his lifetime has been lay reader, Sunday school teacher, choirmaster, Church warden, proprietor and for ten years editor of the *Church Guardian,* then the leading Church paper of Canada, editor of the *Church Mission News,* secretary of Provincial and General Synod, delegate to and secretary of a conference for the formation of a General Synod, one of the assessors in the Lower House both of Provincial and General Synod for years, and at present of both, Church advocate, vice-chancellor, and chancellor. He was also for some years professor in McGill College, from which he took his degrees of B.A., B.C.L., and M.A., and received also the honorary degree of D.C.L.

## CORNERSTONE LAID OF ST. JOHN'S ORPHANAGE, WASHINGTON, D. C.

BISHOP HARDING laid the cornerstone of the new St. John's Orphanage, Washington, D. C., on Saturday, June 6th. It is a monument to Sister Sarah, who has devoted her

[illegible] private fortune to the work. The Rev. Edward S. Dunlap, curate at St. John's Church, and the Rev. Robert Talbot, rector of St. Paul's Church, assisted in the service.

This home for children has for many years been performing a most efficient and valuable work. The new and enlarged structure, with its up-to-date equipment, will increase its usefulness. Sister Sarah, with her helpers and the children, are occupying their country home in Virginia during the rebuilding. There are now ninety-seven children. Several additional lots, including three houses, to the south of the present buildings have been purchased, and will be used for playgrounds. The improvements to the property will cost about $60,000, about one-half of which has already been contributed. A fire several months ago gave impetus to the building plans, and the new home is to be as near fire-proof as possible. The largest contributor to the new home is the widow of Bishop MacKay-Smith, who has given $5,000 to be spent in fitting up the chapel, and who has also contributed to the general fund. Other large contributors are Mrs. Frederick Hindekoper, Mrs. Henry M. Hoyt, Miss Ellen King, Miss Elizabeth Bliss, Mrs. Julian James, Judge Hagner, and General James A. Buchanan.

The honor roll of the orphanage, those who at some time gave at least $1,000 to the maintenance fund, includes the late Mr. and Mrs. William C. Whitney, Mrs. Bayard, Mrs. David P. Morgan, the late W. W. Corcoran, Mrs. George R. Hearst, Mrs. Margaret I. Biddle, Gifford Pinchot, and Mr. and Mrs. B. H. Warner.

## PRESBYTERIAN MINISTER CONFORMS

THE REV. STUART BREADY, formerly assistant to the Rev. Dr. Charles Wood, pastor of the Church of the Covenant, Washington, D. C., and widely known in Presbyterian circles, has recently announced his intention to enter the priesthood of the Church. Mr. Bready went to Washington four years ago after graduating from Princeton Theological Seminary. Recently he has been pastor of the American Presbyterian Church at Frankfort-on-the-Main, Germany.

## DEATH OF REV. DR. H. F. ALLEN

THE REV. DR. HENRY F. ALLEN, formerly rector of the Church of the Messiah, Boston, Mass., and for many years residing abroad, died on the evening of June 12th at the home of his son, Dr. Freeman Allen, at Boston. Dr. Allen was taken ill on June 1st on the steamer *Canopic*, which brought him home from Europe.

Dr. Allen was born in Boston on March 1, 1838, and was the son of Freeman Allen, a Boston merchant. He prepared for college at the Boston Latin School, and was graduated from Harvard in the class of 1860. He studied at Andover Theological School, where he prepared for the ministry. He was ordained to the diaconate in 1863, and to the priesthood two years later, by Bishop Eastburn. His first parish was at Stockbridge, and from there he went to Amherst, going to Boston in 1877 as rector of the Church of the Messiah. He remained there until 1894, when he resigned and went abroad. From time to time he had come back to this country, usually in the summer, but during the absences he had frequently been called upon to preach at the American churches at Lucerne and Florence. In 1865 he married Miss Georgianna Stowe, youngest daughter of Harriet Beecher Stowe, author of *Uncle Tom's Cabin*. She died in 1900. Besides his son, Dr. Allen is survived by one sister, Mrs. Alfred B. Ely.

The funeral took place from the Church of the Messiah, Sunday afternoon, May 14th, the Bishop officiating.

## SILVER JUBILEE OF REV. DR. BRITTINGHAM

THE SILVER JUBILEE of the Rev. Jacob Brittingham, D.D., rector of St. Luke's Church, Wheeling, W. Va., was celebrated Sunday, May 31st, and Monday, June 1st. The Sunday services began with a celebration of the Holy Communion; there was a later celebration, and a jubilee session of the Sunday school. At Evening Prayer the Ven. B. M. Spun preached an historical and appreciative sermon.

Monday evening, in the assembly hall and gymnasium, there was a reception, attended by more than five hundred members and friends of the parish. Immediately after the reception a programme prepared by the jubilee committee was carried out.

The chairman, Robert Lee Boyd, presented Lawrence E. Sands, the senior warden, who spoke of "Twenty-five years association with Dr. Brittingham," referring to the earlier

REV. JACOB BRITTINGHAM, D.D.

days of the parish, when it worshipped in a small chapel, and of its growth to the present satisfactory condition. William Alfred Wilson gave a short "History of St. Luke's," from its inception as a Sunday school to the present date. The Rev. James H. Clark, D.D., of Sisterville delivered the principal address of the evening on "Appreciation," and told how fortunate he considered St. Luke's in having a priest as satisfied to stay as the people were to keep him.

Dr. Thomas F. Downing told of the work of the jubilee committee, consisting of himself, Charles H. Copp, and Robert Lee Boyd, by whose efforts $15,000 had been subscribed and paid in the last two years to liquidate the debt incurred in raising and rebuilding the church after the disastrous flood of 1907. Dr. Brittingham made a very happy response to the numerous expressions of love and appreciation.

Telegrams and letters from the Bishop and Bishop Coadjutor, the Bishop of Wyoming, the Roman Bishop of Wheeling, and many other clerical and lay friends were received by Dr. Brittingham, and some were read.

At the actual date of the jubilee, a short time previous, the vestry presented Dr. Brittingham with a loving cup, and several friends presented a handsome silver tray and coffee urn and service, and a purse was made up to secure for Dr. and Mrs. Brittingham a trip during the summer. Many other gifts were received from friends and admirers.

The assembly hall and the whole parish house had been re-decorated, and many repairs and improvements made for the occasion, by an admirer of Dr. Brittingham, at an expense of nearly $1,000.

## DEATH OF REV. JOHN M'NABB

THE REV. JOHN MCNABB of Herndon, Va., died on May 23rd at the age of 72 years. He was born in Ireland, and received his theological education at the Virginia Theological Seminary. He was ordained deacon in 1876, and priest in 1877, by Bishop Whittle. All of his ministry was spent in Virginia, with the exception of four years, 1879-82, which he spent as a missionary in Africa.

## DEATH OF DR. L. M. BLACKFORD

DR. LAUNCELOT MINOR BLACKFORD died at his home near Alexandria, Va., on May 23rd. For forty-four years he was the principal of the Episcopal High School, Fairfax county, Va. He was a faithful Churchman, a member of Christ Church, a member of the Standing Committee of the diocese, a deputy to the General Convention, and served as a vestryman of his parish for many years. He was 76 years of age.

## BECOMES RECTOR OF BURLINGTON, N. J.

THE RECTORSHIP of the venerable parish of St. Mary's, Burlington, N. J., which has played so important a part in the early history of the American Church, has been accepted by the Very Rev. Charles S. Lewis, Dean of All Saints' Cathedral, Indianapolis. Dean Lewis' name will be recognized as that of the editor of the Sunday School Department of THE LIVING CHURCH. He is a graduate of the General Theological Seminary, and was ordained both as deacon and as priest in 1894 by Bishop Potter. After serving as assistant at the Transfiguration, New York, during his diaconate, he became rector of Zion Church, Manchester Center, Vt., and was afterward fellow at the General Theological Seminary, and then rector successively at Elmsford, N. Y., Lafayette, Ind., Woodstock, Vt., until 1909. In the latter year he became professor of the New Testament at the Western Theological Seminary, Chicago, and two years later entered upon his present position as Dean of the Cathedral at Indianapolis. He goes to Burlington about July 1st.

## CHRIST CHURCH, JEROME, ARIZONA, CONSECRATED

ON SUNDAY, May 3rd, the Bishop, assisted by Archdeacon Jenkins and the Rev. Henry Shires, consecrated Christ Church, Jerome, Ariz. The old Congregational church, with its adjacent parish rooms and housekeeping rooms for the minister, was purchased last summer, and it has been thoroughly renovated, and made most attractive. Gifts have been made for the complete equipment of the chancel. The parish house is admirably adapted for its purpose of providing a club room for the men of Jerome, as well as other rooms for the societies of the church.

## CONSECRATION OF ST. JOHN'S CHURCH, COHOES, N. Y.

THE THIRD church building of St. John's parish, Cohoes, N. Y., was consecrated by Bishop Nelson on Tuesday, June 9th. The Rev. Frederic S. Sill, D.D., is the rector. Organized May 2, 1831, the first church was consecrated in 1833 by Bishop Onderdonk. This property was sold in 1870, and a new site was purchased for the second church, and a chapel and rectory built beside it. This church was consecrated by Bishop Doane, June 18, 1893, in the rectorship of the present rector. On September 6, 1894 it was destroyed by fire, with half of the chapel. The rectory was partly damaged. Action was at once taken by the vestry to rebuild. The parish house was first built on new land adjoining the church acquired by gift of William E. Thom, then president of the Cohoes Co., and the new church was opened for service on April 23, 1896. Half of the chapel space was rebuilt as the organ cham-

ber. The other half has been fitted up in recent years as a chapel in memory of the rector's wife, Mary Power Sexton. The church is situated in the center of the city. On February 24th last, Dr. Sill completed thirty years of his rectorship.

## LONG ISLAND CHURCH CONSECRATED

ON THE morning of St. Barnabas' Day the new Christ Church, Manhasset, L. I., was consecrated by the Bishop of the diocese, assisted by the Rev. Charles L. Newbold, rector of the parish, and several other clergy. The sermon was preached by the Rev. Rockland T. Homans, rector of Grace Church, Jamaica, and son of the Rev. James E. Homans, who preceded Mr. Newbold as rector of Christ Church. Among the clergy who took part in the consecration were the Rev. C. H. Snedeker of St. George's Church, Hempstead; the Rev. Albert E. Bentley of Zion Church, Douglaston; the Rev. John W. Gammack of St. Paul's Church, Glen Cove; the Rev. C. H. Brewer of Trinity Church, Roslyn; the Rev. Kirkland Huske of All Saints' Church, Great Neck; the Rev. George C. Groves of St. Stephen's Church, Port Washington, and the Rev. Norman Inwood of the Church of the Nativity, Mineola. All of these churches, except St. George's, Hempstead, were offshoots of Christ Church.

The new church is built of stone and stucco. There is a marble altar, a new organ, and other rich appointments, which represents a total outlay of nearly $45,000. The building replaces the historic Christ Church, which was destroyed by fire September 11, 1912. It is of Gothic architecture, and was designed by Frederick H. Briggs of Plandome. The cornerstone was laid on September 29, 1913. The church was organized on October 9, 1802, at a meeting in Samuel Hutchinson's Inn, where plans were laid for the building of a church. On November 10, 1803, the Rt. Rev. Benjamin Moore, the Assistant Bishop of New York, consecrated the building under the name of Christ Church.

On November 11, 1882, the present rector, the Rev. Charles L. Newbold, was called, and took charge January 1, 1883. During his rectorship Mr. Newbold has helped to establish two churches in North Hempstead, All Saints' at Great Neck, and St. Stephen's, Port Washington.

## COMMENCEMENT AT VIRGINIA THEOLOGICAL SEMINARY

THE THEOLOGICAL SEMINARY OF VIRGINIA celebrated its ninety-first commencement on Thursday, June 4th. Diplomas were issued to G. E. Kagey of Wyoming, R. L. Merrimann of West Virginia, and S. T. Buck of Virginia. The degree of Bachelor of Divinity was granted the Rev. G. M. Bryden, B.A., of the diocese of Virginia; the Rev. Bowyer Campbell, missionary to China; the Rev. C. H. Gardiner, M.A., missionary to China; the Rev. James L. Martin, M.A., of the diocese of Maryland, and the Rev. Paul Micou, M.A., secretary of the student department of the Y. M. C. A.

The degree of Doctor of Divinity was conferred upon the Rt. Rev. William T. Capers, Bishop of West Texas; the Rt. Rev. John Poyntz Tyler, Bishop of North Dakota; the Rev. David W. Howard, rector of St. Luke's Church, Norfolk, Va., and the Rev. John G. Meem, missionary in Brazil. The Rev. Matthias Medart, a priest who had recently renounced the priesthood of the Roman Catholic Church, was admitted into this Church. For the past ten years he has had charge of a Roman Catholic church in Wheeling, W. Va.

The regular ordination service was held in the chapel on Friday morning. The Bishops and Coadjutor Bishops of the several dioceses of Virginia and West Virginia were all present and officiated at the ordination of their respective candidates for the ministry, with the exception of Bishop Peterkin, who was prevented from being present by reason of serious illness. The sermon was preached by the Rev. Dr. Powers of Towson, Md. Eleven persons were ordained, four to the diaconate, seven to the priesthood.

## THE SEABURY SUMMER SCHOOL

THE SECOND annual session of the Seabury summer school, Faribault, Minn., was held June 2nd to 12th. There was an increase in attendance over last year, twenty-three men having registered. Clergymen were present from Kansas, Nebraska, Iowa, North Dakota, and Minnesota, showing a growing interest in the school. Three lectures a day were given by the regular Seabury faculty. The special lecturers were the Rev. C. H. Young of Chicago, who delivered four very instructive lectures on Sunday school methods, and Bishop McElwain. The school was also favored with a lecture by Dean Sumner of Chicago.

Professor Matthews delivered three lectures on Apologetics, Professor Lofstrom five lectures on Galatians, Professor Johnson five lectures on the Middle Ages, Professor Poole two lectures on the Philosophy of Bergson, Bishop McElwain four lectures on the Eschatology of Jesus. Two seminars were held, one conducted by the Rev. William H. Knowlton, on the Mankato plan of missionary work, and the other, conducted by the Rev. A. H. Wurtele, on the Quebec plan.

The lectures on Apologetics, Eschatology, and Middle Ages will be published, and may be had on application free of cost.

SUMMER SCHOOL GROUP. SEABURY DIVINITY SCHOOL

## COMMENCEMENT AT EPISCOPAL THEOLOGICAL SCHOOL

THE COMMENCEMENT exercises at the Episcopal Theological School, Cambridge, Mass., began with the ordination at St. Paul's Cathedral, Boston, on Trinity Sunday. Bishop Lawrence ordained seven graduates to the diaconate, and advanced two deacons to the priesthood. The commencement exercises proper were held on Wednesday, June 10th, at St. John's Memorial Church, Cambridge. Bishop Rhinelander of Pennsylvania was the preacher, and Bishop Lawrence and Dean Hodges took part. Eleven men were given the degree of Bachelor of Divinity. The alumni association held its annual reunion at the school on Tuesday, the Rev. Charles L. Slattery, '94, rector of Grace Church, New York, presiding. Officers for the ensuing year were elected as follows: President, the Rev. George F. Weld, '00, Rural Dean of Santa Barbara, Cal.; Vice-President, the Rev. George Lyman Paine, '00, of St. Paul's Church, New Haven; Secretary, the Rev. Charles E. Jackson, '04, of the Church of the Ascension, Fall River; Treasurer, the Rev. Ernest J. Dennen, '96, St. Stephen's Church, Lynn; members of the Executive Committee, the Rev. John E. Carter, '91, St. John's Church, Williamstown, and the Rev. Warner F. Gookin, '05, assistant professor of New Testament.

After the business meeting the annual dinner was held in the refectory. Dr. Slattery was toastmaster, and the speakers were as follows: Bishop Lawrence; Dean Hodges; Richard Henry Dana, representing the board of trustees; the Rev. John W. Suter, Sr., '85; Dr. E. S. Drown, '89; the Rev. C. H. Brown, '04; Henry K. Sherrill, representing this year's graduating class, and Robert Archey Woods of the faculty. Dr. Slattery in introducing Dean Hodges, presented him with $400 in gold, a token of the alumni's esteem and appreciation of his twenty years' service as Dean of the school. The Rev. Mr. Brown on behalf of the class of 1904, which celebrates its decennial, presented the school with a portrait of Dean Hodges, painted by Miss Emily Waite of Boston. Mr. Suter, Sr., presented Dr. Drown with a silver loving cup, a gift from the alumni to Professor Drown to mark the completion of his twenty-fifth year as a member of the faculty. Dr. Drown was graduated from Harvard in the class of 1884, and after teaching school for several years entered the Cambridge Seminary. In his senior year Dr. Drown was asked to join the school faculty, and after a short term as instructor was given the chair of systematic divinity. The last speaker of the evening was Robert A. Woods, who terminates his connection with the faculty as lecturer on social ethics on account of the extra duties entailed in his new position as a member of the Licensing Board. At the service in the afternoon the Rev. Dr. Herman Page, '91, rector of St. Paul's Church, Chicago, was the preacher.

The graduates will take duty as follows: The Rev. H. S. Wilkinson is rector of Emmanuel Church, West Roxbury; the Rev. W. P. Roberts goes to the China mission field, and the Rev. I. H. Hughes will become a master in St. Mark's School, Southborough. The other members of the class will commence their ministry as assistants in the

following-named churches: R. P. Crum, Trinity Church, Buffalo; C. W. Findlay, St. Paul's Church, Milwaukee, Wis.; D. W. Hadley, St. Stephen's Church, Boston; W. A. Lawrence, Grace Church, Lawrence; D. R. Magruder, Jr., St. Andrew's Church, Orient Heights; C. R. Peck, Trinity Church, Newport, R. I.; H. K. Sherrill, Trinity Church, Boston; J. W. Suter, Jr., St. Ann's Church, Lowell.

## SEMI-CENTENNIAL OF TRINITY PARISH, MILFORD, MASS.

TRINITY PARISH, Milford, Mass. (Rev. Arthur J. Watson, rector), commemorated its fiftieth anniversary on Trinity Sunday. The Rev. Arthur J. Watson preached the sermon in the morning, and the Rev. Reginald Hiler Hone of Boston, rector in 1871, preached in the evening. Services of the Church were first held in Millford in Irving Hall, May 17, 1863, by the Rev. Dr. Reese F. Alsop of Brooklyn, N. Y. Trinity parish was organized in April 1864, and incorporated the following month. The church building was consecrated by Bishop Manton Eastburn, March 21, 1871. A new stained glass window has been put in to mark the fiftieth anniversary.

Letters of congratulation were read at the service from Bishop Lawrence, Bishop Davies, Bishop Longley, rector 1895-1899, the Rev. Walton S. Danker, rector 1903-1906, and from President Wilson through Secretary Tumulty.

## MEMORIALS AND GIFTS

BY THE terms of the will of Alexander Ector Orr, a prominent Churchman, and for many years treasurer of the diocese of Long Island, Christ Church, Brooklyn, will receive a trust fund of $50,000, the bulk of his $5,000,000 estate being left to his family, and $500 each to women servants more than five years in his household. His son-in-law, the Rev. James B. Nies, receives $10,000, and Mrs. Nies $200,000.

A BRONZE tablet has been placed in St. John's Church, Fort Smith, Ark., to the Rev. W. T. Allan of St. Luke's, Jacksonville, Ala., who built the beautiful stone church at Fort Smith during his rectorate of nearly seven years. The tablet is inscribed as follows: "This tablet is placed by the friends of Rev. William Temple Allan, as a testimonial of their appreciation of his faithful help in erecting St. John's Church—1914."

A HANDSOME marble altar has been placed in the sanctuary of the Church of the Epiphany, Bellevue, Pa., the gift of the Dyess chapter of the Daughters of the King. The altar is of Vicanza marble, and the retable, which bears the inscription, "I am the Bread of Life," between two crosses. On one end of the altar is cut: "This Altar is erected to the glory of God, by Dyess Chapter of the Daughters of the King. A. D., 1914." The other end bears the words: "In loving memory of George Alexander McKallip Dyess, Priest and Doctor of Philosophy; born 1860; At Rest, 1913; First Rector of this Parish, 1887-1893; Fourth Rector, 1903-1909."

ON WHITSUNDAY, at St. Michael's Church, Geneseo, N. Y. (Rev. J. W. D. Cooper, rector), the Bishop of the diocese dedicated the four memorial windows placed in the church by the provision of the will of the late W. W. Killip. These windows are most beautiful in their design and coloring and represent the Annunciation, the Nativity, the Resurrection, and the Ascension. They were executed by the Colonial Art Glass Co. of Brooklyn. The glass is antique with modern figures. The windows are in memory of William Wilson Killip, his wife, son, and two daughters, and the late Mary Parks, who for many years were associated with the choir of the church.

## ARIZONA

JULIUS W. ATWOOD, Miss. Bp.

### Beginnings of Church Work at Ray

RAY IS ONE of the newest and most flourishing of the great copper camps of Arizona. There is only one small Methodist chapel. There is no hall, or place of amusement, save the moving picture theatre. A guild has been formed during the past winter in connection with our mission recently established, and it has raised funds to start a playground, thoroughly equipped, for the many children connected with this mining camp. A chapel and guild house has just been completed on land given by the Ray Consolidated Copper Company. In addition to this gift a donation of $500 towards the building was made by the company, $400 came from friends who live outside of Ray, and $500 has been promised by the Bishop. The people in Ray contributed $1,000. The building was erected at a cost of about $2,500, and so practically little or no indebtedness will remain when all subscriptions are paid, although more furnishings will be required for the interior. The guild house can seat 125 persons. There is a small sanctuary where the altar is placed, and which is shut off by folding doors when the house is not used for religious purposes. On one side of the building is a room for the clergy, and on the other side a small kitchen. It is intended that St. David's guild house shall be used for social and educational, as well as religious purposes. The guild house was dedicated on Easter Day by the Bishop, assisted by the Rev. Bertram R. Cocks. First came a baptismal service for children and adults; then followed the dedicatory prayers, after which came the sermon and celebration of the Holy Communion. In the evening a Confirmation service was held. the church was filled at both services, and the offerings amounting to nearly $70, were given for the building fund. With the coming of a clergyman to take charge of Ray, in combination with Mesa, there will be a rapid development in the work at this important mining town, where there is so great an opportunity for our Church, as is the fact in all the mining towns in Arizona.

## BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

### Annual Meeting of the Woman's Auxiliary

THE ANNUAL meeting of the Woman's Auxiliary of the diocese met at Christ Church, Reading (Rev. Frederick Alexander MacMillen, rector), Thursday and Friday, May 28th and 29th. At the opening service Thursday evening Bishop Talbot made a brief address, and the principal speaker was Bishop Lloyd, president of the Board of Missions. The business session on Friday morning was opened with an address by Bishop Talbot in Wood Chapel. Eighty-nine delegates were present. Mrs. D. Webster Coxe of Stroudsburg, president, made her annual report. The organizing secretaries reported a gain of ten branches, making a total of fifty-eight. The treasurer reported general receipts of $796.81 and special offerings of $1,947.57. The United Offering amounted to $2,250.66. During the year seventy-five boxes, valued at $5,000 were sent. Miss M. S. Farrar of West Pittston, announced that the United Offering for the past three years, presented last October at the General Convention, amounted to $5,324. Officers for the ensuing year were chosen as follows: President, Mrs. D. Webster Coxe, Stroudsburg; Vice-President, Miss Anna Keim Stauffer, Reading; Secretary, Miss Laura L. Ruddle, East Mauch Chunk; Treasurer, Mrs. R. P. Linderman, South Bethlehem. A quiet hour was conducted at 9:30 A. M. by the Rev. J. Arthur Glasier, rector of Trinity Church, West Pittston, followed by a celebration of the Holy Communion. Luncheon was served at noon, with one hundred present. The missionary play, "A Little Child Shall Lead Them," was presented by the Junior Auxiliary of Christ Church. The next annual meeting will be held at Trinity Church, Easton (Rev. A. H. Bradshaw, rector).

## CONNECTICUT

C. B. BREWSTER, D.D., Bishop

### Death of Professor Jepson—Improvements at Christ Church, Hartford

THE DEATH of Professor Benjamin Jepson of New Haven, which occurred on Sunday,

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June 7th, has removed one of the most prominent laymen of the diocese. For fifty years he was supervisor of music in the public schools of New Haven, and it is estimated that nearly two hundred and fifty thousand pupils have been touched by his life and influenced for good thereby. The funeral was conducted by the Rev. Charles O. Scoville from the residence, the body having previously lain in state in Trinity Church for two hours, where several thousand persons, including many school children, viewed it.

AT A cost of $5,000 the central vestibule of Christ Church, Hartford, has been completely transformed, Guastavino tiling, and brown stone replacing the former plaster and wood, so that now the entrance closely resembles the porch of St. Thomas', New York. The rector, the Rev. Dr. James Goodwin, made a dedicatory address on Whitsunday.

## DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

### Several "Bishop's Sundays"—Other News

ON TRINITY SUNDAY the Bishop was at old Christ Church, Broad Creek, the mother church of southwestern Delaware, which becomes a place of pilgrimage for hundreds of people, the majority non-Churchmen, on "Bishop's Sunday." The attendance varies from five hundred to a thousand. There was a large gathering this year. During the hour preceding service, when the church was crowded, the Bishop had selections of sacred music played on a graphonola.—SUNDAY, JUNE 14th, was "Dagsboro' Day." Old Prince George's, Dagsboro', built in 1732, and named for the Prince of Wales, afterwards King George II., was opened for its annual visit of the Bishop. Twice as many people assembled from the surrounding country as the church could hold. The Bishop was assisted in the service by the Rev. L. W. Wells of Millsboro, and the choir of St. Paul's, Georgetown.—SUNDAY, JUNE 21st, is appointed for the annual service at Old St. Anne's, Middletown. This church, built in 1705, is in excellent preservation; but it is only occasionally used since the building of new St. Anne's in the town of Middletown.—SUNDAY, JUNE 28th, is "Mariners' Sunday" at St. Peter's, Lewes. On the evening of the Sunday nearest St. Peter's Day a special service is held for the fishermen, lighthousemen, and pilots of Cape Henlopen and Delaware Bay. Last year the attendance was large, the church being trimmed with mariners' signal flags. Each year demonstrates the value of these special occasions; and Bishop Kinsman is making good use of the opportunities they offer.

WORK HAS been begun on the new Immanuel Church, Wilmington, the Rev. W. H. Laird, rector.

ST. PHILIP'S CHURCH, Laurel, of which the Rev. C. Thatcher Pfeiffer is rector, is building a new rectory, and improving the church, which has been moved to a different position on the church lot.

## MARYLAND

JOHN G. MURRAY, D.D., Bishop

### Meeting of Annapolis Archdeaconry—Other News

THE ARCHDEACONRY of Annapolis held its spring meeting at St. Peter's Church, Ellicott City, Howard county (the Ven. E. T. Helfenstein, Archdeacon), on Monday and Tuesday, June 1st and 2nd. There was a missionary service on Monday evening, at which the Rev. Wiley J. Page of Glenburnie was the preacher. Tuesday morning the Holy Communion was celebrated, the Rev. Theodore S. Will being the celebrant. Two business sessions were held, at which encouraging reports from various missions in the archdeaconry were made, the rules of order were revised, and special committees were appointed. Owing to the change in the date of the diocesan convention, the election of officers and the announcement of apportionments and appropriations went over until the November meeting. An address delivered by Miss Jane Milliken, superintendent of the teacher training department of the diocese, on "The Organization of the Sunday School," closed the meeting.

THE THIRTY-SECOND anniversary of the Rev. W. H. H. Powers, D.D., rector of Trinity Church, Towson, Baltimore county, was celebrated with special services on Trinity Sunday. Only four of the clergy of the diocese have served in their present parishes longer than he. Dr. Powers is one of the most widely known and beloved of the clergy, and is a member of the Standing Committee of the diocese.

THE CLOSING meeting of the clerical association of Baltimore was held on Monday, June 8th, at Ellicott City, Howard county, where the clergy were the guests of St. Peter's and St. John's Churches at a luncheon served at "Cliff Home," the residence of Miss Eleanor Harrison. At the meeting which followed, Archdeacon Ed. T. Helfenstein presided, and a very suggestive essay was read by the Rev. H. M. G. Huff of Overbrook, Philadelphia, on "The Problem of the Rural and Suburban Churches."

THE JUNE meeting of the Maryland senior assembly of the Brotherhood of St. Andrew was held at St. James' Church, Irvington, Baltimore, on Tuesday evening, June 9th. The principal speaker was Dr. Howard A. Kelly, whose subject was "The Progress of the Kingdom in the Scientific World."

THE SEMI-ANNUAL meeting of the archdeaconry of Baltimore was held at Christ Church chapel on Tuesday, June 9th. Owing to the absence of the Bishop in England and the illness of Archdeacon Wroth, the meeting was called to order by the Rev. Charles E. Perkins, acting Archdeacon. The Rev. J. G. Sadtler was elected secretary pro. tem., to succeed the Rev. C. P. Sparling removed from the diocese.

THE FUND for the new church for Mount Calvary, Baltimore (Rev. W. A. McClenthen, D.D., rector), is growing steadily. Thus far towards the necessary first $50,000 the sum of $26,310 has been pledged, of which amount $5,150 has been paid in. Towards the parish building fund, $10,651.11 has been subscribed, of which nearly $10,000 has been expended in the purchase of property adjoining the church on which the new parish building will be erected.

## MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

### Annual Service of the G. F. S.—Other News

THE ANNUAL SERVICE and tea of the diocesan G. F. S. was held on Thursday, May 21st, in Boston. The branches gathered at Mechanics Building for the usual tea and social reunion from 5:30 to 7:30, and then marched, with their banners, to Trinity Church for the service. There were 1,873 in the procession, the largest number that there has ever been. The sermon was preached by the Rev. Clayton E. Wheat of St. John's Church, East Hingham. Bishop Lawrence also spoke, telling of the use he had made of the missionary pennies voted him a year ago, the same having paid the salary of a diocesan parish visitor. The pennies for this year amounted to $600, and it has been voted to give them to the furtherance of the extension work in the South, so splendidly started by Miss Levine. The following morning the diocesan council met in Trinity parish rooms. Ninety-one officers and elected members were present, and sixty-seven branches were represented. After the election of officers for the ensuing year, and short reports from the various departments, the council discussed Miss Marshall's amendments to the constitution of the G. F. S. A., and the amendments were unanimously adopted. The diocesan secretary reported 6,728 members for the diocese, and there have been twelve neighborhood conferences held during the past year.

THE ANNUAL meeting of the archdeaconry of New Bedford was held at Trinity Church, Canton, with an attendance of sixty-five clergy. Bishop Babcock presided at the business session. The Rev. George E. Osgood was elected secretary, and Arthur L. Walker, treasurer. Among the speakers besides Bishop Babcock were the Rev. William Grainger of Trinity parish, the Rev. A. F. Fenderson of Wareham, the Rev. John A. Furrer, and the Rev. Newton Black. At the afternoon session there were talks by the Rev. Malcolm Taylor of Taunton, and the Rev. Henry H.


## "THE PROOF OF THE PUDDING"

**Why One of the Largest Cereal Concerns in the World Conducts Such an Extensive Sampling Campaign**

"The proof of the pudding is in the chewing of the string." That's an old saying that originated in the days when grandmother knew how to make puddings; when the pudding was cooked in a bag and when a person could get a good idea of the taste and rich flavor of the pudding by chewing the string that was tied around it.

But the pudding that grandmother made is a thing of the past. Nowadays the only proof of the pudding is in the eating of the pudding itself. That's the theory that lies behind the wonderful sampling campaign conducted by the manufacturers of shredded wheat, located at Niagara Falls, the largest and best known cereal food concern in the world. Every year this company puts into every home in the United States, Canada and the British Isles a free sample package of shredded wheat. These packages are not scattered in the usual promiscuous way by hired distributors. They are distributed from the company's clean and handsome automobiles, by the company's own men, and these men are instructed to give a package only to the housewife, or some responsible head of the house in each home.

"Why does this company go to all this expense every year?" you ask. Because it is the most direct way of acquainting or reminding the consumer of the peculiar shape and character of the biscuit as well as the purity and nutritive value of the product. In thousands of homes where shredded wheat is known it serves as a reminder of the product. In homes where shredded wheat is not known it serves as an introduction to the family. It is also an evidence of faith in its own product on the part of the company. The proof of the biscuit is in the chewing of the delicious shreds of cooked whole wheat. How could a company afford to conduct this extensive sampling campaign every year unless it had absolute faith in the purity, wholesomeness and nutritive value of its product? This sampling is a part of the vast educational campaign carried on by this company. Shredded wheat is made of the whole wheat grain steam-cooked, shredded and baked into crisp, brown little loaves. Being ready-cooked these little loaves of whole wheat shreds are a great boon to the housekeeper, especially in Summer when domestic service is uncertain and when most families discard heavy meats for a simple diet. They are deliciously nourishing for breakfast or for any meal when eaten with milk or cream, or with berries or other fresh fruits.

Smythe of Falmouth. A general discussion on "City Work" followed.

THE Church of the Epiphany, Dorchester, is ready to go ahead with the completion of its church, and work will be pushed vigorously this summer, in the hope that by the autumn the parish may worship therein. The $8,000 mortgage on the parish house has been paid off. The plans have been drawn by Frank A. Bourne, and the new church will seat about four hundred persons. The approximate cost of the building will be about $17,000. The sum of $3,000 of the mortgage will be paid off in a few months through the legacy of Miss Lincoln, $2,000 has been promised by friends, and a similar amount by Bishop Lawrence, who will take it from the reinforcement fund. The rector is the Rev. Thatcher R. Kimball.

TRINITY CHURCH, Newton Centre, has just held a celebration by way of observing the parish's silver jubilee. At the morning service on Sunday the rector, the Rev. Edward T. Sullivan, preached an anniversary sermon. Graduation exercises of the Sunday school took place in the afternoon, and on Monday evening there were reminiscent addresses by Bishop Babcock, who was in charge of the services for several months in the early days of the parish; the Rev. Charles P. Mills, rector of St. Paul's Church at Newton Highlands in 1889, and who conducted the first services at Newton Centre; J. Edward Harlow, one of the founders of the parish, and the first president of the organization, and the Rev. Edward M. Noyes, a Congregational minister, who brought the greeting of the sister denominations of Newton Centre.

## MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

### St. John's Church, Detroit, Being Renovated

HISTORIC St. John's Church, Detroit, has been closed, and given over to carpenters, decorators, and other workmen, for that renovation which the lapse of twenty-two years without a housecleaning has now made imperative. It is hoped that the renovation may be completed by the second or third Sunday in September. The cost will be from $7,000 to $10,000, and during the summer the congregation will worship in the chapel, which is St. John's original house of worship.

## PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

### Anniversary of St. Barnabas' Home—Pittsburgh Street Services

THE ST. BARNABAS Free Home at McKeesport celebrated its anniversary on St. Barnabas' Day. At 11 o'clock there was a celebration of the Holy Communion, with sermon by the Rev. E. S. Travers, rector of Trinity Church, Pittsburgh. Luncheon was served at the close of the service, and at 3 o'clock the annual addresses were made on the lawn in front of the house, the speakers being the Rev. J. R. Wightman, D.D., the Rev. Joseph Speers, and the Lutheran minister of Oakmont. At 8 o'clock there was Evening Prayer in the chapel, with fifteen-minute addresses by the Rev. Messrs. W. E. Van Dyke and J. H. Fairlie, and the Rev. Dr. Wood. The home is now much in need of a fire-proof building, and a fund is now being raised for that purpose. At the consecration of Calvary Church the offering for that fund amounted to almost $2,500, which, with offerings received during the year, and at the anniversary service, brings the amount in hand up to about $20,000. It is not thought wise to begin building until there is at least $50,000 available.

THE FIRST of the Sunday afternoon street services in Pittsburgh was held on Trinity Sunday. The singing was led by a trombone. Brief addresses were made by the Bishop of the diocese and the Rev. William Porkess of Grace Church, who has the meetings in charge. Nineteen clergy have promised to assist in the services during June, July, August, and September.

## SOUTHERN FLORIDA

CAMERON MANN, D.D., Miss. Bp.

### Annual Meeting, Daughters of the King—New Dean at St. Luke's Cathedral, Orlando

THE EIGHTEENTH annual local assembly, Daughters of the King, was held in West Palm Beach on May 14th and 15th. The Rev. Gilbert A. Ottman, rector of Holy Trinity Church, held on early celebration of the Holy Eucharist both mornings, attended by the delegates and local members. Preceding the business session Bishop Mann gave his first charge to this order in Southern Florida. The Rev. J. C. G. Wood gave an address on "Prayer." Another business session was held in the afternoon, with an address by Archdeacon Cope of Miami, also one kindly sent by Deaconess Pell-Clarke of New York, she having been the first president of this local assembly. A missionary service was held that evening and a final business session next morning, with a helpful address on "Service," by the Rev. G. A. Ottman.

THE REV. HENRY RUTGERS REMSEN was recently elected Dean of St. Luke's Cathedral, Orlando, Fla., and accepted the office for two years. He came to Southern Florida from Kansas City last winter, and has had temporary charge of the Cathedral during the past few months.

## SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D. Bp. Coadj.

### Visitation Day at Bethany Home, Glendale—Nurses Observe Festival

THE ANNUAL visitation day at Bethany Home, Glendale, was held on Whitsun Tuesday. The service was held at three o'clock. An address was made by the Rev. Gilbert P. Symons, rector of Christ Church, Glendale. At a business meeting following the splendid work of Miss Mary Johnston in raising about $4,500 a year for the work of the home, and the interesting report of Mother Eva Mary of the care of the children, about one hundred of them, were heartily applauded. The associates of the community served refreshments, led by their president, Mrs. Horace Gray. A woodland pantomine given by the girls under the direction of Miss Louise Sterling was very pleasing.

THE CINCINNATI branch of the Guild of St. Barnabas for Nurses observed St. Barnabas' Day with a corporate Communion at St. Paul's Cathedral in the morning, with an address by the Rev. F. L. Flinchbaugh, rector of Calvary, Clifton, a priest-associate of the guild. In the afternoon Mrs. W. K. Schoepf gave a reception in her gardens for the nurses, with a brief business meeting, at which Mrs. Henry L. Woodward was chosen secretary, Mrs. C. A. L. Reed, treasurer, and Miss Katherine Ellison, assistant secretary. Bishop Brooke of Oklahoma and the Rev. Spence Burton, S.S.J.E., were present. The guild has now seventy-five members in Cincinnati.

BETHANY HOME, the Mother House of the Sisterhood of the Transfiguration at Glendale, was the scene of much activity during the first week of the Trinity season. A retreat for the sisters conducted by the Very Rev. Paul Matthews, Dean of the Cathedral of Our Merciful Saviour, Faribault, Minn., ended with the profession of two sisters, Sister Eleanor and Sister Deborah, and the admission of three associates. Then came the commencement exercises of Bethany Home School, at which three girls, Maude Elizabeth


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Gäsele, Alexandra Sacha Meyer, and Nina May Ledbetter, received diplomas, having completed the full high school course. On June 18th, 19th, and 20th, there will be a retreat for the associates conducted by the Bishop Coadjutor of the diocese.

## TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

### A Training School and Tuberculosis Camp Established

A NEW CENTRE of Church work has been opened at Monterey by Archdeacon Windiate. A large three-story building has been purchased, situated in a tract of one hundred acres in the Cumberland mountains, at an altitude of about 2,000 feet. The building is to be a training school for social workers, missionaries and postulants, and already several are at work and in training. Miss Elizabeth D. Whitmore is superintendent of this work. About a mile away there has been founded a tuberculosis camp, and several patients are already in residence. Dr. Dora Lee Wilder is the physician in charge.

## WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

### Rev. W. S. Danker Observes Ordination Anniversary—Quiet Day at Springfield

ON TRINITY SUNDAY, at St. John's Church, Worcester, the Rev. Walton S. Danker commemorated the fourteenth anniversary of his ordination by a corporate Communion of all the confirmation classes of the last six years. A special address was given on the subject, "The Responsibilities of Those Confirmed." The seven classes numbered ninety-six communicants.

THE VERY REV. E. S. ROUSMANIERE, Dean of St. Paul's Cathedral, Boston, conducted a quiet day for the clergy of the vicinity and others at All Saints' Church, Springfield (Rev. Charles E. Hill, rector), on Wednesday in Whitsun Week. He took as his subject "The Presence of God."

## WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

### Semi-Annual Meeting of the Woman's Auxiliary—Memorial Service for the late Rev. J. H. Dennis

AT THE semi-annual meeting of the Woman's Auxiliary, which was held June 3rd and 4th at the Church of the Ascension, Buffalo, 117 delegates from thirty-five parishes responded to the roll-call. On Wednesday afternoon the Junior department held its meetings. The programme was opened by Miss Mary E. Hart of Rochester on the work of the Little Helpers, her subject being "Work Among Boys." Six delegates were announced as going to the conferences in New York and Silver Bay. A new pledge of $100 from the three departments of the Juniors was offered, to be called the Effie M. Potter scholarship, in honor of Mrs. Julius Potter's twenty years of service as treasurer of the Junior department, and of her advancement to treasurer of the Woman's Auxiliary. An unusual feature was the joint meeting of the three Junior departments, presided over by the different heads in turn. Mrs. Thomas B. Berry, the diocesan educational secretary, held a mission study class conference on Wednesday afternoon, reporting that fifty-six study classes held sessions this past year, and announcing that the text-book for next year will be *The Social Results of Foreign Missions*, by President Faunce of Brown University. A service was held Wednesday evening, when the speakers were the Rev. Arthur M. Sherman of Hankow, China; the Rev. Charles A. Jessup, and the Bishop of the diocese. The morning session of the conference was opened on Thursday by a celebration of the Holy Communion, with Bishop Walker as celebrant. Thursday afternoon Miss Thomas, executive secretary of the Church Periodical Club, spoke, and Bishop Walker and Dr. Jessup also made short addresses. The annual meeting on November 11th and 12th will be held at Christ Church, Rochester.

AT ST. JAMES' CHURCH, Rochester, which he served as its first rector for a quarter of a century, a memorial service was held on Trinity Sunday for the Rev. James Hogarth Dennis, who died recently at his home, Willowbrook Farm, near Portsmouth, R. I. The Holy Communion was celebrated by the rector, the Rev. James C. Gairdner, and addresses were made by the Rev. Evan H. Martin, rector of St. Thomas' Church, and the Rev. E. H. Edson of Palmyra, both life-long friends of Mr. Dennis. A special offering was taken for the purpose of erecting a suitable memorial to Mr. Dennis in St. James' Church. The rector also read an appreciative tribute from Bishop Walker, whose duties elsewhere prevented him from being present.

## CANADA

News of the Dioceses

*Diocese of Quebec*

THE NEW church at Thetford Mines was dedicated by the Bishop on Low Sunday.

*Diocese of Rupert's Land*

IN SUMMING up the results of the year's work in his charge to the diocesan Synod, which met in Winnipeg, June 3rd, Archbishop Matheson said that eight new churches, five parsonages, and four parish halls were some of those results. Four churches had been consecrated. Congregations have responded most generously to the plea of increased stipends to the clergy, the total increases amounting to nearly $6,000, which in the stringency of the financial situation is very encouraging.

*Diocese of Calgary*

THE MEETING of the diocesan Synod will be held in Calgary from the 16th to the 18th of June.—THE DIOCESAN board of the Woman's Auxiliary held the annual meeting in Calgary, June 2nd, 3rd, and 4th.

*Diocese of Huron*

AT THE Cathedral, London, on Sunday, June 14th, the Bishop of Huron ordained to the diaconate Mr. P. H. STREETER, who takes charge of the work at Merlin.

*Diocese of Niagara*

IN BISHOP CLARK'S charge to the diocesan Synod he mentioned three matters of importance: (1) the elements which the Church sanctions for use in the administration of

the cup in the Holy Communion; (2) the use of the cup in Holy Communion; (3) the admission in certain cases of persons not confirmed to the Holy Communion. As to the first the Bishop gave his judgment that it has been the universal custom of the Anglican Church to use the fermented juice of the grape. As to the second the Bishop gave his judgment against the use of the individual cup in the Holy Communion. As to the third, while the Bishop has advised that pending the pronouncement of the Archbishop of Canterbury, a person who has been in good standing in another Christian communion, and who on special occasions presents himself at the Lord's Table with other communicants, should not be repelled or passed over, but administered to, yet that his name shall not be entered upon the list of communicants of the parish until after Confirmation, and that the great blessing of Confirmation should be pressed upon such persons by the clergyman, as opportunity arises.

## School Commencements

THE SIXTY-SECOND commencement of Racine College, Racine, Wis., began with Evensong on Sunday, June 7th, when the Rev. Dr. P. C. Wolcott of Highland Park, Ill., one of the "old boys," preached the baccalaureate sermon. At the conclusion of the service the members of the graduating class, fourteen in number, received from the warden the handsome gold crosses which are bestowed in token of the Christian training given by the school. The entire congregation then went in procession to the graves of the Rev. Dr. Roswell Park, the founder of the college, and of his famous successor, the Rev. Dr. De Koven, where suitable commemorations and prayers were recited. The procession passed to the north wall of the chapel where the class stone, a memorial token, was placed with appropriate ceremonies. Monday was field day, when the competitions between the two athletic clubs into which the school is divided took place. The competitions were very exciting, the Badgers winning by a narrow margin. On Monday evening the sixth form dance was held in the gymnasium. Tuesday afternoon was devoted to military exhibitions, and the competitive drill. On Tuesday evening Sheridan's five-act play, "The Rivals," was presented by the dramatic club of the school. Wednesday, Commencement Day, began with a celebration of the Holy Eucharist, and the corporate Communion of the class at 7 o'clock. At 10 o'clock there was guard mount, salute to the colors, and dress parade, and at 11 o'clock the closing exercises were held in the gymnasium. Dr. Shero, the warden, briefly welcomed the guests, gave a statement of the prosperity of the institution during the year just closing, and then introduced the Hon. J. H. Batten of Chicago, another "old boy," who delivered a most inspiring address, after which the medals and prizes for excellence in studies and athletics, and also the diplomas were awarded.

THE COMMENCEMENT EXERCISES at St. Alban's School, Knoxville, Ill., were held Sunday and Monday, June 7th and 8th. These exercises marked the close of the first year of the reorganized school under the management of Rev. L. B. Hastings. The Holy Communion was celebrated in the chapel early Sunday morning, followed by a second celebration in Grace Church, Galesburg. The entire student body and the school guests were present. The baccalaureate sermon was preached by the Rev. J. Mitchell Page, chaplain of the University of Illinois. Stainer's Mass in F was sung by the choir, under the direction of the Rev. Stephen Gardner of Monmouth, Ill. The rector of the school was celebrant. Evensong was sung in the chapel at five o'clock,

(*Continued on page* 296)


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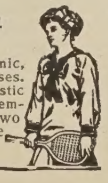

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## SCHOOL COMMENCEMENTS

(*Continued from page 294*)

followed by tea to the guests. Monday started with a celebration at eight o'clock. The graduation exercises were held in the gymnasium, and were opened with an address by the founder, the Rev. C. W. Leffingwell, D.D. Dr. Leffingwell reviewed briefly the history of the school, the accomplishment of numerous of its graduates, and expressed much confidence and hope for its future. Dr. William Edward Simonds, Dean of Knox College, delivered the graduating address. His subject was "The Roman." Plans are being worked out to place the school under a Church board of trustees, and to answer the much-felt need in this Province for a low-priced Church school built on Catholic lines. A good start has been made during the past year, and prospects are bright for the future of the school.

THE COMMENCEMENT EXERCISES of St. Martin's School for Boys, Salina, Kan., began Tuesday evening, June 2nd, with a dance in the school gymnasium. On Wednesday morning the school and friends assembled in the gymnasium for the closing exercises, and were addressed by Bishop Griswold, who commended the school for its successful operation during the portion of a year it has been in existence. The Rev. M. Bowyer Stewart, principal of the school, announced the promotions and prizes. Alexander Donaldson of Kansas City, Mo., and Bertram E. Meyer of Costilla, New Mexico, attained first and second highest scholastic rank, respectively. An annual prize, given by Mrs. I. D. Menke, housemother of the school, and to be known as the "Housemother's Prize," was awarded to Earl Gibson of Pueblo, Colo., for general neatness. At 11 o'clock there was a Choral Celebration in the School Chapel, at which the Rev. Principal Stewart was celebrant. St. Martin's School is under the direction of the "Congregation of St. Martin's," a community of priests whose object is the promotion of Christian education, resident at St. Martin's House, Salina. The business affairs of the school wil continue to be looked after by the Ven. Thomas A. Sparks, Archdeacon of northern Salina.

THE SEVENTY-NINTH annual commencement of the Hannah More Academy, Reisterstown, Md., the Maryland diocesan school for girls, was held on Tuesday, June 9th. The sermon to the graduating class was preached by the chaplain, the Rev. William Walker, in St. Michael's chapel, on Sunday morning, June 7th. On the evening of June 6th an operetta was given, and a musical recital, in which the chorus class and twelve other pupils took part, on the evening of June 8th. On Tuesday, at 10: 30 A.M., the pupils, graduates, and teachers marched to the chapel, whence, after Morning Prayer had been said, they returned to Wyman Hall, where the graduating exercises were held. The principal address was made by the Rev. Richard W. Hogue, rector of the Church of the Ascension, Baltimore. After the announcement of honors, and prayer, the Rev. Edwin B. Niver, D.D., of the board of trustees, acting for the Bishop of Maryland, made an address, and presented the diplomas to the class of five graduates.

THE THIRTIETH annual commencement of Howe School was held Monday, June 8th, when a class of forty was graduated. The Bishop of Chicago made the address, and the Very Rev. Edward A. Larrabee, D.D., Dean of Nashotah House, preached the sermon. More than forty of the alumni were present at the alumni banquet, and there was an unusually large number of visitors in attendance. At the meeting of the board of trustees it was decided to complete the chapel by the addition of a south transept. Eighty-five upper school boys remain for the college examinations, which are held at the school. Seven of the graduates enter Harvard, three Princeton, four Yale, four Michigan, three Purdue, two Kenyon, two Iowa Agricultural College, two Ohio State College, two Cornell, two Armour Institute, one Williams, one Leland Stanford, one University of Washington.

THE COMMENCEMENT exercises of the Cathedral School for Girls, Orlando, Fla., were held May 24th to 27th, marking the close of the fourteenth year. The baccalaureate sermon was delivered in St. Luke's Cathedral on Sunday morning, May 24th, by the rector of the school, the Rev. Roderick P. Cobb. Two short plays were given next evening by the older girls, in the school auditorium. Class night exercises were held on the evening of the 26th. The final event came on the evening of May 27th. Several excellent essays were given, the Bishop made the address of the evening, and presented the ten graduates with their diplomas. Seven honor medals, given by the Bishop, the rector, the Cathedral chapter, the Woman's Auxiliary, etc., for excellence in various departments, were awarded.

THE CATHEDRAL SCHOOL of St. Paul at Garden City, L. I., was thronged by relatives and friends of the graduates and a number of alumni on Wednesday, June 10th, Commencement Day. At noon a religious service was held in which Dean Moses, the Rev. Dr. Spencer S. Roche, Chancellor of the Cathedral, Archdeacon Duffield, the Rev. Canon Paul F. Swett, and the Rev. Wallace J. Gardner, chaplain of the school, officiated. Subsequently, the awards of prizes were made in the gymnasium by Dean Moses, and diplomas were presented to fourteen graduates by Bishop Burgess. An address was made by Charles Boucher of Manhattan, president of the alumni association.

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